

RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

VOTED TO
GENERAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Shows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIX.

[JOHN O. BUNDY, EDITOR AND PUBLISHER]

CHICAGO, NOVEMBER 6, 1880.

\$2.50 IN ADVANCE.
SINGLE COPIES FIVE CENTS.

NO. 10

CONTENTS.

- FIRST PAGE.**—A Singular Occurrence before the Advent of Modern Spiritualism. An Important Subject. Notes from Rochester, N. Y.
- SECOND PAGE.**—Science and its People as Independently Described by Many Psychometrists. Medical Prescription. A Discourse by John, the Ancient Greek Physician. Delivered through the Trance Mediumship of James Shepard.
- THIRD PAGE.**—Woman and the Household. Christian Spiritualism—A Reply to Many Critics by Hudson Tuttle. Partial List of Magazines for November. Miscellaneous Advertisements.
- FOURTH PAGE.**—To all who Seek the Truth and will Follow where it Leads, Graciously, The Field that is White for the Harvest. Important Announcement. Address Against Immortality.
- FIFTH PAGE.**—Items of Interest. Religious Notices. Miscellaneous Advertisements. Agents for the Religious Philosophical Journal.
- SIXTH PAGE.**—The Vermont Farmer and his Family. An account with Mrs. Simpson. Two Haddock Fishes. Death of Wm. B. Lambdin. Self Control in Society. Mysteri-ous Spirit. Remarkable Somnambulism. How to Necromantic Freedom and Necessity. Good and Evil, and Some Indecent Progression. Letter from Quincy, Ill. Paper Worms. Who will help one who has done a Yeoman's Service? Notes and Extracts.
- SEVENTH PAGE.**—List of Prominent Books for sale at the office of the Religious Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.**—Organization of a Natural Secular Association. Brooklyn (N. Y.). Spiritual Fraternity. Lydia Marie Child. Laborers in the Spiritualist Vineyard and Other Items of Interest. Miscellaneous Advertisements.

A Singular Occurrence Before the Advent of Modern Spiritualism.

EMPORIA, KAN., Oct. 10th, 1880.

A. B. ROY.—Dear Sir: I have carefully perused the "Wataaka Wonder" which your kindness supplied. I am inclined to believe that these cases of obsession are more frequent than we are aware of. I have no doubt that many of this class are pronounced cases of insanity and treated as such. There is a parallel case to this mentioned in Day's Historical Collections of Pennsylvania, which I send you. It is contained in a letter from Mr. Alden to Dr. Mitchell, of New York.

You will observe that this occurred long before modern Spiritualism was thought of. The date of Alden's letter is June 21st, 1816. Day's work was published in 1843. The following is the letter alluded to.

Respectfully,
J. H. WATSON.

ALDEN'S LETTER.

MEADVILLE, PENN., June 21st, 1816.

Dear Sir:—I now do myself the pleasure to give you an account of a very singular case; possibly you may have met with something analogous to it in your researches, but so far as my inquiries have extended, it is without parallel.

Mr. Wm. Reynolds, his wife and children, a respectable family, originally citizens of Birmingham, in Great Britain, settled in the vicinity of Oil Creek, twenty-seven miles from this village, in the year 1797. Miss Mary Reynolds, one of his daughters, a worthy young lady, and an inmate in the family of her brother, John Reynolds, Esq., one of my nearest neighbors—is the subject of this communication, upon which I shall be happy to see your animadversions. For five years, she has exhibited the phenomenon of a person vested with a twofold consciousness, or more definitely, with two distinct personalities. I became acquainted with Miss Reynolds soon after my removal to this place, in May, 1815, when she was in exercise of her original consciousness, the last evening of which she spent at my house. The following evening I was at her brother's, where there was considerable company, of which she was one. To my surprise, when I spoke to her, she had no knowledge of me; I was, therefore, introduced to her anew. My curiosity was excited; and it was gratified by a history of her singular case—of which you will please accept the subsequent concise narrative.

After arriving at adult age, she was occasionally afflicted with fits, but of what particular technical name I have not been able satisfactorily to ascertain. In the spring of 1811, she had a very severe visitation of this kind; her frame was greatly convulsed, and she was extremely ill for several days, when her sight and hearing left her, inasmuch that she became totally blind and deaf. During twelve weeks from the time of the fit mentioned, she continued in a very feeble state; but at the end of five weeks, the use of her visual and auditory faculties was perfectly restored. A more remarkable demonstration of Providence awaited her. A little before the expiration of the twelve weeks, one morning when she awoke, she appeared to have lost all recollection of everything, which in a manner, she ever knew.

Her understanding, with an imperfect knowledge of speech, remained; but her father, mother, brothers, sisters and neighbors, were altogether strangers to her. She had forgotten the use of written language, and did not know a single letter of the alphabet, nor how to discharge the duties of any domestic employment, more than a new born babe; she, however, presently began

to regain various kinds of knowledge. She continued five weeks in this way when she suddenly passed from this "second state" (as for distinction it may be called) into her first. All circumstances of the five weeks just elapsed, were totally gone, and her original consciousness was fully restored; now the cloud which had overshadowed her mental hemisphere, was dissipated; her kindred and friends were all at once recognized. Every kind of knowledge which she had ever acquired was as much at her command as at any former period of her life, but of the time and of all events which had transpired during her second state, she had not the most distant idea. For three weeks, to the comfort of herself and family, she continued in her first state, but in her sleep the transition was renewed, and she awoke in her second state. As before, so now, all knowledge acquired in her first state was forgotten, and of the circumstances of her three weeks lucid interval, she had no conception; but of the small fund of knowledge she had gained in the former second state, she was able to avail herself, and she continued from day to day to add to this little treasure.

From the spring of 1811, the subject of this address, has been in this wonderful condition, frequently changing from her first to her second, and from her second to her first state; more than three quarters of her time she has been in her second state. There is no periodical regularity as to the transition. Sometimes she continues several months and sometimes a few weeks, a few days, or only a few hours in her second state, but in the lapse of five years she has been in one instance more than twenty days in her first state. Whatever knowledge she has acquired at any time in her second state, is familiar to her whenever in that state; and now she has made such proficiency, she is as well acquainted with things, and is in general as intelligent in her second as in her first state. It is about three years since an attempt was first made to reach her clairvoyance. Her brother gave her a name, which he had written, to copy. She readily took a pen, agreeable to his request, and it is a fact that she actually began to write it, though in a very awkward manner, from the right to the left in the Hebrew mode. It was not long before she obtained a tolerable skill in penmanship, and in her second state often amused herself by writing poetry, yet in her first state this is an exercise which she seldom if ever attempts. It may be remarked that she acquires all kind of knowledge in her second state, with much greater facility than would a person never before instructed. In her second state she has now been introduced to many persons whom she always recognizes when in that state, and no one appears to enjoy the society of friends better than this young lady; but if ever so well known to her in her first state, she has no knowledge of them in her second till an acquaintance, *de novo*, is formed; and in like manner, all acquaintances formed in her second state, must be formed in her first also, in order to be known in that.

This astonishing transition, scores of times repeated, always takes place in her sleep. In passing from her second to her first state, nothing is particularly noticeable in her sleep; but in passing from her first to her second state, her sleep is so profound that no one can wake her, and it not unfrequently continues eighteen or twenty hours. She generally has some presentiment of the change, and frequently for several days before the event. Her sufferings formerly, in the near prospect of the transition from either the one or the other state, were extreme. When in one state, she had no consciousness of ever having been in the other; but of the wonderful fact she was persuaded on the representation of her friends, hence when about to undergo the transition, fearing she would never revert so as to know again in this world those who were dear to her, feelings, in this respect, were not unlike the feelings of one entering the valley of the shadow of death; but she has now so often passed from one state to the other, that she does not anticipate the change with that horror or distressing apprehension with which, for a considerable time, she used to do.

As an evidence of her ignorance in her second state, at an early period, she was once walking at a little distance from her father's house, and discovered a rattlesnake. She was delighted at the beautiful appearance of this, to her unknown, dangerous reptile, and sprang forward to catch it. Fortunately, the serpent lay near a hole under a log, and as she seized it by its rattle, it thrust its head in, and she was not able to draw it out. At another time she was riding in a narrow path, alone, in the woods, and met a bear, which did not seem disposed to give her the path. She boldly rode up to the huge animal, and in a very impetuous style ordered him out of her way; and she was upon the point of dismounting to rebuke him with her whip when he peacefully "cleared off."

This young lady is naturally of a cheerful disposition, but thoughtful. In her second state, her imagination glows, her wit is keen, her remarks are often shrewd and satirical, and her preferences, conceived without cause, against her best friends, are sometimes very strong.

TIMOTHY ALLEN.

A balloon society has been organized in England for the purpose of advancing the cause of moral navigation.

Passing Events of the Day.

The RELIGIOUS PHILOSOPHICAL JOURNAL of the West, and The Banner of Light of the East, are again at hand freighted with their customary wealth of thought, illustrative of our grand and beautiful philosophy.

Appropos is your article on the exciting phenomena at Lourdes and at Knock, and the stupendous explanation by the Rev. Stephen H. Tyng, Jr., D. D., in which, among many foolish things, he states that "the manifestations are ridiculous, absurd, and quite as much a fraud as the Rochester rappings." Thinking that a man with his opportunity of observation and his experience, could not have made a statement attributing fraud to the Rochester rappings (as they had passed through many ordeals of the most rigid character and were never proved to have been in any way deceptive or fraudulent), I wrote him a very polite letter inquiring if there had not been some reporter's error, or if the report was correct, would he be kind enough to state, wherein they, the rappings, were the result of fraud?

The Hufschol committee of diplomatic doctors failing to explain the phenomenon resolved "that it was due to the cracking of the toe joints!" As the dignity of Mr. Tyng does not permit him to reply to my note, I can only presume that he seeks shelter under the "toe joint theory."

The friendly battle as to whether the spiritual philosophy is Christian, Confucian or Mohammedan, still rages, and I must say that the opinion of Harrison Augier in a late JOURNAL, sounds like the emanation of truth, viz., "Thus nine-tenths of all who call themselves Spiritualists are of the harmonial philosophy school."

What signifies whether "Paul plants and Apollus waters?"

"Along the plains, where passionate discord rears
Moral Babel—still the holy stream
Of human happiness glides on!"

Of late much valuable space in our Spiritual journals has been yielded to discussion; and so far as facts, phenomena and principles were involved, the result is certainly advantageous to the promulgation of truth, but where a newspaper broadside is devoted to the delicate sensibilities of the individual instead of eliminating the subject at issue, the advantages are doubtful, still there is the benefit of bringing to light personal phases of character that otherwise might lie dormant and their existence unknown.

Your editorial on Mrs. Esplanade's "exposure," strikes me as being both just and charitable. In all investigations where a full mastery of the laws and forces involved are not possessed, it is better to use caution in drawing conclusions. Two facts are to be held in view. The integrity and standing of the medium, and the well known law of psychological control. We may witness the psychological power of one individual over another, in mortal life, to compel actions and dissemblance as the operator demands.

In connection with the admitted honorable character of the medium, why should not this, or a similar theory of somnambulism apply to clear up the apparent fraud?

On consulting a medium for the purpose of obtaining a solution of the apparent deceptive materializations, I am told that in certain cases the desire to materialize is so intense as to make the spirit unable to wait for the usual process, and its unrestrained will passes to, and possesses the medium so completely as to render her identical with that of the spirit, and she is impelled to personate, without being conscious of any thought beyond that of spirit materialization. Hence the medium's astonishment at being charged with deception! There are, however, professional tricksters apart from this class.

I perceive your critic objects to the omission of worship in the prospectus of the Philosophical Society at Oakland. Now, the meaning of worship is "religious reverence and homage." To pay divine honors to, and it has been in vogue for eighteen centuries. Its personal exercise, I doubt not, is to some minds elevating and inspiring; but should it not be confined to the closet as intimated by Jesus. Its periodical practice in public seems but a part of the ecclesiastical machinery that has tended to narrow thought and blind the race of the past with creeds. It has had a fair trial and hereafter let it be replaced by a worship of action in daily life.

The Episcopal Church Convention now sitting at Rev. Dr. Stephen May's church of the Holy Trinity, are seriously exercised in the matter of introducing a new canon into the laws of the church, to wit: the creation of an order of Deacons, whose duties shall be the care of the poor and sick, giving education and religious instruction, and doing other works of Christian charity. Strange to say, however, some are permitted to do these works unless they are twenty-five years of age, and with authority of the Bishop in writing! By this it appears that works of Christian charity may not be done unless under a Bishop's diploma.

The Baptists also are in convention. The great sin that weighs them down is that of regular attendance. Dr. Holmes stated that no where is it the Bible as an amusement commended or commended. Christ never said to his disciples "Unbind a white and loose yourselves." Neither has Paul intimated that he would have been dead long ago if he had not indulged in sin and frolic, but

Dr. Holmes stated that what Mr. Talmage laughed at, made others weep.

Is it not deplorable to see educated men, college graduates, frittering away their lives in discussing such insignificant matters, instead of the living gospel of truth?

Mr. William Emmette Coleman's article on "The Philosophy of Evil Spirits and Obession," is a masterly effort, deeply interesting and well worth a studied and careful reading. I would like to copy a paragraph from Mrs. Horn's unpublished work, "The Next World," as having some bearing on this subject, by Secretary William H. Seward.

"One peculiarity of this state is its juxtaposition to earth, and the constant intercourse which is kept up between the two worlds, induces a ceaseless travelling back and forth."

"I have been greatly astonished, as all newly arrived have been, to see the vast floating population that hangs around the earth like parasites, who live unseen, in and among certain classes of mankind."

"Advanced spirits are continually developing new plans for the improvement and gradualness of this class, yet many elude our supervision, and cause great disturbances on earth.... Hallowed schemes for the improvement and benefit of such uneducated spirits, are constantly being planned.... The ignorant portion of the community is almost as numerous in this world as on earth."

If Mr. Seward's statement be accepted, and I have not the least doubt of its accuracy, it would appear that inasmuch as many of this large undeveloped class elude the supervision of advanced spirits, their malign influences, taking the form of obsession, may be in part accounted for, and as plans are constantly being devised to control them, it is evident that they are not entirely in a state of subjection.

As mediumship might represent a ladder or staircase upon which we have ascended from the various forms of belief—superstition, sentimental religion, or materialism, it seems incumbent on Spiritualists who have been thus led, to provide for the individuals through whose instrumentality they have been so favored in cases where assistance is needed. If a carefully digested plan could be presented, there is little doubt but that the army of believers would respond in a way to make success certain. Leaving out those who convert their gifts into machines for mere gain, the great body of mediums enter in their high calling with a devotion unparalleled. Cases are known where every thing most dear in life has been sacrificed to this mission. They have been discarded by society, expelled from their churches, while haughty as well as sympathetic ministers of the gospel have publicly and privately stigmatized them. Let us then sustain them. I name one who will co-operate.

Saratoga Springs,

H. J. H.

An Important Subject.

BY B. F. UNDERWOOD.

The importance, as a subject, of that part of our nature in which dwells the distinction of sex, does not admit of question or doubt. It is as essential to the full development of character as to the perpetuation of the race. It exercises a powerful influence on the whole physical and mental life of man, whose thoughts, feelings and tastes, and the expressions of whose entire being are affected by it, being one of the essential conditions of love between the sexes; of spirit and materiality in man; of grace, beauty and loveliness in woman. Upon it depends the relation of marriage, and of the home circle, with all its refining and ennobling influences. It is not the cause of these excellencies; it is one of the co-operant conditions—one of the essential factors. It is, with other instincts and organic activities, the foundation of powers and capacities, which, if not in kind, at least in the degree in which we possess them, distinguish us from, and elevate us above, the brute.

Its mysteriousness, the potencies and possibilities it contains, the subtle influences it exerts and the wondrous changes that mark its development in youth, the associations and experiences that spring from it, even the wretchedness and crime that result from its perversion and abuse, will ever make it a subject of interest, of curiosity and wonder.

Yet it is only when we invest it with these qualities that come later in the evolutionary process, which restrain passion and direct it to noble ends—qualities of head and heart that give us friendship, affection, sentiment, poetry, works of imagination as well as achievements of science—that give us home with all its attachments, endearments and joy, and the state with its manifold relations and functions, that it becomes entitled to recognition among the higher forces of our being.

To the more instinct that attracts the sexes we cannot apply properly words implying moral excellence, except so far as it is controlled and guided by the intellect and moral sentiments. Men in whom passion is fiercest and most ungovernable are often utterly regardless of the wants and welfare of their victims. No illustrations are needed to show how far from the sentiment of love, and even from the common feelings of humanity, the existence and

manifestations of this instinct may be. Yet it is "low" and "base" in the sense only that it is primary or fundamental in the nature of man. Those faculties, for instance, that enable us to feast on the beauties of land and sky, the result of long ages of evolution and education from the point and position at which the brute is our equal, are rightly regarded as belonging directly to a higher part of our nature than an instinct which, however important and however closely correlated and co-ordinated with other activities, is possessed by the lowest men, and the lowest creatures—in common with the highest and noblest of human kind.

There is no necessity for dwelling on the fact here that this part of our nature, strong, active and easily aroused, when unrestrained by reason and conscience, overrides all moral considerations, and plunges us into frightful excesses, from which often result conditions that repel and disgust—that debase and destroy.

For this and other reasons there has obtained a certain restraint in manner and reserve in conversation on this subject—the result of long and wide experience. Scientific treatises containing instruction for the masses on this and cognate subjects, and addresses by competent persons under circumstances favorable to securing a thoughtful interest in the subjects presented, are right and proper and deserving of encouragement; but who will maintain the propriety of making it, in all its details, a theme of common conversation at parties where both sexes and all ages are represented?

That which is proper in itself, or under certain circumstances, may out of the proper time and place become a nuisance. This is true of the discussion of this subject.

Unfortunately, many who write on it lack the judgment and taste necessary to make their works of value even to the common reader, while not a few of the works that appear, exhibit not only ignorance of the subject, but a disposition to pander to the coarseness and vulgarity of the lower stratum of society. Such books should receive no countenance from those who desire to see scientific knowledge diffused, and the mass of the people enlightened on a matter of great importance to their health and well-being.

Let reformers in this field of thought encourage the dissemination of works only that impart actual knowledge, and in a style worthy of the subject, and adapted to inspire readers with a desire to improve their habits and live in accordance with the laws of their being. The time will come when it will be seen by the people generally, as it is now seen by an intelligent few, that it is within man's power greatly to improve his own race by a knowledge of the principles of selection and the laws of heredity—such has improved the form and disposition of those animals which he has made subservient to his use. But the people are not to be educated up to this position by that kind of literature which Holyoke describes as occupying "the border-land between science and indecency."

Notes from Rochester, N. Y.

To the Editor of the Religious Philosophical Journal:

The Spiritualists of Rochester, N. Y., are quite numerous, and are constantly gaining ground. There are mediums in the city for many of the manifestations, and genuine mediums from abroad, when they visit Rochester, are fairly patronized. Many of the best speakers on the spiritual philosophy have at different times lectured in the city, and generally to very good audiences.

For the past two years and a half regular meetings have been held here, except during the hot weather in July and August last. A new, central and commodious hall was rented on the first of September last, and Mrs. C. Fannie Allen was engaged as speaker for the month. Some years ago she filled an engagement for the Rochester Spiritual Society with great acceptance, and her return was very gratifying to her former friends. This time in her audience were large numbers of earnest hearers who knew nothing of the spiritual philosophy when she occupied the rostrum on the former occasion.

Mrs. Allen is an interesting and effective speaker. She usually prefers to speak upon such subjects as are handled in at the time of the lecture, and her controlling influence is never at a loss in treating them. She improvises a poem at the close of each lecture, and upon such subject as the audience selects. During her stay in Rochester her audiences continued to increase in numbers and in interest. Mrs. Allen possesses quite remarkable psychometrical power. At the close of her evening lectures, she devoted ten or fifteen minutes to the reading of character from a glove or handkerchief handed to her from some stranger in the audience. These demonstrations were found to be remarkably correct, and went far to attract the attention of those not familiar with the power. Fannie Allen is not only among the most able and attractive speakers in the spiritual field, but she has the capacity of spiritual progress and refinement at heart, and spurs no effort of time or strength, in public or in private, to promote what she believes to be truth.

Mrs. Annie H. Goley, engaged for October before Mrs. Allen came to Rochester, is now speaking to our society with much acceptance.

DEAN.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DEXTER.

(CONTINUED.)

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"I see three girls and several men on a platform in the centre of this temple. One of the girls steps to one side, and a spirit form appears beside her. At first it is indistinct and like vapor, but becomes more clearly visible and I see it is a man. The lights are turned down slightly. When fully materialized the form seems as real as an ordinary man. He commences to speak slowly, stops several times, and then talks like an ordinary speaker. There are several other forms that the people see, of various degrees of materialization; some are faint and misty. When the speaker commences to fade, the faintest once die completely out, and he seems to rally then.

"When he has spoken about 20 minutes the lights are turned on full blast, and it is light as day. He fades almost to nothing and rises up to view again several times; after he is done lecturing, many people shake hands with him; he is well-known among them.

"A lady comes forward now, very well developed and speaks. She is very energetic. She says something that causes them to cheer. Every sound makes her shake, like a wave rolling against her. They whistle, hiss and cheer; she remains through it all. The hiss is in favor of the speaker. Some stamp, but this is not liked. A little girl spirit brings a basket of flowers and throws over the people. They are something like roses, but have stiffer leaves. There is a very fragrant flower among them like a giant tuberosa.

"A gentleman now speaks, an old man from the audience, well preserved, and the people cheer. They pass out now through dozens of rooms all round. The building is made of rock and iron mainly. There is a ribbon eight or ten feet broad round the temple inside; it is blue at the bottom and red at the top; nearly all the colors are in it, but they shade off. Ornaments of colored glass hang down from the ceiling that reflect the light. A bluish tinge is given to light here, that is very peculiar.

"Underneath the temple is a sort of school or college and a museum. The people have seen spiritual manifestations before, but the one I have described was unusually good.

"Long after this the tunnel fell in with a crash and cut them off from the outside world; the mountain is inaccessible. They started another and that fell in. They throw rockets over the mountain with messages, telling the people on the other side how to dig. It was eight or ten years before connection was renewed with the other valley.

"Spirits materialized among the people when eight or ten were together or in a crowd anywhere. The people are happy. They have theatrical and musical entertainments, in which singing instruments make music like the human voice. Spirits act on the stage splendidly. A little girl sings for her mother, and the mother comes, more and more distinct, till she appears on the stage. The girl sings and the mother answers in song away off."

The following is from the same specimen and refers, I think, to Copper City and its neighborhood.

"I am in a town in a little valley. Here are many wells, so deep that the water is warm; they are bored rapidly. Pipes of iron are covered with porcelain to keep them from rusting. The houses here are roundish and large with a large room in the centre. Steep hills are all round here. It rains occasionally, and there are reservoirs for holding the water. There is not water enough for a large population. The people live together, several families on a farm. They do not seem to have any use for rapid transit here. In one settlement a mountain has been cut through to obtain water.

"I see a stone road, seven or eight miles from here, on which an electric engine runs. It is very light and has iron rollers instead of wheels. Other vehicles have wheels. There is something about that engine that makes a whirring noise; it must be a danger signal. The cars are very light and the train travels perhaps 20 miles an hour. Passengers go into the cars on the side. Some cars have wings attached to them to make them look like birds. The engine has a reptile-like head. The people go in crowds and laugh and talk. They can jump a great distance; they jump into a car farther than their own length. They are very joyous. This train runs to the sea. The great trouble here is the lack of water for agricultural purposes. A little squirrel-like rodent does great damage to the crops. They are killed by an electric trap; many animals have been killed in that way.

"There is a large pool where the people bathe and wash, or in which they keep fish. There are several towns of 2,000 or 3,000 inhabitants within 50 or 60 miles; these cities seem to be given up. I go as I think north, there the country is all barren.

"Now I come to a large, fine bridge, near a town, over an immense chasm. The people pump water up from the bottom. They have a large well from which flows a fountain and waters thousands of acres. They can tell where water flows underneath and it costs them but little to bore; the boring apparatus seems to run by itself; the pipe turns round all the time. I think this is the copper town I saw before, but it is smaller."

LAST DAYS OF SIDEROS.

"As I come up in time the world looks browner, the towns fade away and the rivers grow smaller; it rains less and the valleys deepen into crevices; people have hard work to get water. I do not see any large cities now and there is little ground cultivated; I see crevices at least a mile deep and so wide they are like valleys.

"The world turns slowly and the sun looks smaller and less yellow. People live in deep valleys for a long time near lakes of water. They have very fine houses and a fine road running to another city."

I think the place to which he refers was Copper City or some place near it.

"In some places the people seem to have gone backward, but the most are highly cultivated. Their heads are very large in front, but not high. They live almost as I saw them in the first few examinations I made, except, I think, they had no more railroads.

"The mountains seem very high, I think the water is in small bodies and in the lowest parts. I see large tracts of country, black and without water, on which people never go. The air is light and very poor, dry and thin. The people did not progress beyond a certain point, but they stood still for a long time and then die out.

"Now I see a world that is black with high mountains and little or no water, except, perhaps, in the crevices. Great cracks open, going down until the sunlight can hardly reach them.

"I think this world moves very little upon its axis, or perhaps not at all. I feel a power drawing the world away from its path, and it goes rapidly at last. I think perhaps it parted, but it seems as if the whole went. There is a large body near it now that draws it to it. I cannot go any further; I get lost and all is dark.

"I now feel heat and also cold; it is confusing. That large body seems to be under it; it is quite a large planet."

The latter part of this examination refers as I think to the partition and the fall of a large fragment upon the earth, of which I shall give descriptions made by several sensitives.

The following examination is of a meteorite which fell at Eatherville, Iowa. It describes Sideros when its inhabitants, in consequence of the rapid disintegration and fall of the rocks, were compelled to live in caves, which they made into beautiful abodes:

"I see some people in a deep ravine near some water. The country looks very black and desolate of trees. It is mountainous and exceedingly barren; the mountains are ragged. The rocks look like rotten granite and old trap. Some of the canyons have a little water in them.

"I see an old bridge across a canyon; it is made of stone and is very much cracked; it has nearly fallen down. It is a foot bridge and has had a great deal of work expended upon it. It is about seventy feet wide. There has been a road, but it is mostly swept away. The canyon under the bridge is dry and quite deep; it is deeper than it was when the bridge was made. The rock composing the bridge is actually rotten.

The next paragraph was given at the same examination, but whether it refers to the same time or not, I cannot tell. It is possible that while some persons were living in caves, others in more favorable spots still occupied houses.

"I see a lake five or six miles long, and, for 80 miles round it, the country is densely populated. The lake is covered with boats, there are fine buildings and a few goat-like animals. There are very few trees. The people are superior to us, pleasant and happy; carriages go rapidly by power, the roads are smooth and well laid out; the people live in communities, 40 or 50 houses around a large one; the large ones are manufactories. I cannot move about with the specimen."

About three months before this I had tried him with the same specimen. In both cases the specimen was unknown, nor could he have known in the last examination that it was the same specimen that he had tried three months before. It will be seen, however, that he describes a similar region and a similar people. It was the first time that he came in contact with the civilized cave-dwellers.

"I see a very high and mountainous country; there are deep gorges all through it. In some of them water is running and low shrubbery growing; the sun does not seem as warm as it does here and looks smaller. I think it must be farther off. It looks one fifth less."

It is probable that Sideros was then in the more distant portion of its orbit.

"I do not like the appearance of this place. The soil is a light brown. There is considerable sand in places, that looks as if made by disintegration. I get an influence of life in some of the canyons. I see a small valley, very deep, 80 miles across; there is a lake in the middle that is marshy round the edge. There is no outlet and there are no fish. There are people living here, that do not look like savages. They are about four feet and a half high; they look intelligent. They live in caves that they have made. There is very little timber around here, no trees over 10 feet high. The people raise grain, berries and roots. The caves have wide arches at the entrance. Some of them are large and partitioned off for various families. They go 300 or 400 feet into the interior. They are almost as light as day. I do not know how this is done. The people are highly civilized; I see statues. In some of the caves they get good water. The water in the lake is rather salty.

"The women wear longer hair than the men; the men's hair is longer than ours and they have full beards. They are like Caucasians, but have a solemn look. I see no animals except a few birds and small quadrupeds. There is a small, blue domestic bird; it makes me think of a quail, but it is three or four times as large.

"Sometimes tremendous masses of rock fall into the valley; much of the rock seems rotten. The people dig through this to granite for water. It is cool here. The day is very long. They light the caves up by night as well as day, and do much work at night. They are dressed in good cloth, though many are barefooted. Here are looking-glasses, carpets that seem made of feathers, and what I think must be electric lights, shining from the ceilings and walls like small suns; they have a yellow look; the light can hardly be good for the eyes.

"People live in caves in various places round the edges of this valley. They get iron out of the rocks and mould it. I can see them put the ore in the furnace, but no fuel. They burn a kind of greasy rock here; but do not make much use of it. They employ a good deal of machinery. They use arches of iron in the caves; they are made in places.

"One well is very deep and has pipe down it, but I see no water about it; it must go down lower than water. It is difficult for them to get water without salt; the water in the caves seems to be good. The people are industrious and ingenious. It does not seem to be on this earth, but I cannot get out of the valley. The people seem to be receding; it is hard work for them to live. They can get out of the valley if they wish. The land seems salty. I do not like the feeling; it is as if some one was dying. I cannot move more than about ten miles, all I get beyond that is by impression."

In the preceding examination he said he found it impossible to move about, and I think it probable that the specimen came from somewhere near the locality that he describes.

Campbell, the poet, describes the "last of human mould," but never imagined men driven into narrow canyons, tunnelling and boring into the mountains for miles to obtain water, living in caves to save them from the falling rocks, struggling for ages against more and more adverse conditions, dwindling constantly in numbers, till the last human being, unable to continue longer the unequal fight, lies down and dies. Campbell's "last man" stands near a wood, whose leaves shake as he speaks; skeletons are around him with brands rusting "in their bony hands." Ships are drifting to shores, yet he dies not till the sun dies with him. But the seas will all die before our planet sees the last man, woods will disappear, all signs of war will have vanished millions of years before, and the sun will bless worlds for ages after our world has been reduced in comets and meteors to its fiery parent.

I requested my nephew to discover, if possible, the last inhabitant of Sideros, and describe the conditions surrounding the last survivor of a lost world.

LAST INHABITANTS OF SIDEROS.

"I see this world again nearly all deserted. There are deep crevices five or six miles across, and in some of them there is water; the sun does not shine in them more than four or five hours a day. I see one place where 20 or 30 cracks radiate from one place, where there is a small, deep valley, in which there is a very deep pool, 400 or 500 yards across. In that valley there are some people. The valley is irregular; in some places eight or ten miles across. There are not more than 25 or 30 persons, who live in a fine, large cave. They have animals like goats, that feed on the grass that grows among the rocks. In some places the soil is very rich. They have brilliant lights in the cave. They make glass in great sheets. They see glass to concentrate the sun's rays on plants in some

way. Their trees are only eight or ten feet high. Sometimes immense masses of rock fall into the valley. There are places of two or three acres covered with glass. It seems to be cold a good deal of the time. The people live mainly on goats and vegetables that taste like sweet potatoes; they grow from a vine. The goats are large and have silky hair that they make cloth of. There is a queer mixture here of what seems to belong to savages and civilized people. They can photograph, they have books and very nice clothing, some of it seems made of linen, or what looks like it. The water is very pure. The people are rather yellow and have high foreheads. Materialized spirits are common among them. I saw a crowd of people, and, as I watched them, eight or ten vanished.

"I see them now when they are few in numbers; they have but few children and are dying out.

"There are now but three. The whole side of the valley has been filled up by fallen down rubbish. There are no electrical lights, the cave has fallen in on them. The survivors are in a little cave made in a fallen rock, but it is almost a mountain. They have four or five goats. There is a woman about 80, a man 84 or 85 and a very old woman. Sometimes I see seven or eight and then only three, and yet no one can possibly get in or out of that valley. The old woman dies and then I see a child; there are still three. There are only two goats now. There is a kind of mushroom that grows on the sides of the mountains; the people eat many of them; they raise some vegetables in glass houses. The man kills one of the goats. He goes out after mushrooms and the rocks fall on him and crush him. The woman goes hunting for him, leaving her child in the cave. She cannot find his body; the rocks have covered it; she comes back and seems almost wild. The child is two or three years old and can talk a little. It gets intensely cold; the goat dies quickly. The box breaks which they use for making fire; the mother dies of cold. The child is under her and under clothing and starves to death. I see a great many people in a cave, but they vanish; they must be spirits.

"The world at last splits completely through this valley; rocks fall and chaos comes. Miles of mountains fall into the chasm. There is nothing here but that immense chasm.

"The last woman was very handsome; she was not more than 85 I think when she died. She seemed to give up. There was but little to eat at last—some goat meat and vegetables; there was plenty of clothing, but she gave up the struggle.

(To be Continued.)

MEDICAL PROSCRIPTION.

A Discussion by Galen, the Ancient Greek Physician, Delivered through the Trance Mediumship of Jesse Shepard.

(To the Editor of the Religio-Philosophical Journal):

With this I submit for publication in your Journal, a discourse delivered, a few days ago, by Jesse Shepard, the celebrated medium, as from the spirit of Galen, on the laws recently passed prescribing all but the secreted and regulated practice of the healing art in deep trance, and taken down by the undersigned in short hand. Independently of its spiritual or personal origin—whether from spirit or mortal, Galen or any other intelligence—it appears to me to contain some thoughts and considerations that deserve attention, and as such I offer it, at the time, for insertion in your column.

Since my name was known among the Athenians, my philosophy taught in Greece, I have seen no time more fitting than the present to speak upon the vital question of healing mediumship, the laws that govern it, and the conditions that should surround it. At this epoch when laws are being passed by church and State, looking to the disqualification of magnetic physicians, and when those who take the title of doctor of medicine without university diplomas, are being persecuted, taxed and imprisoned, it is full time that the question was properly discussed and a decided opinion arrived at *pro* or *con*. Let me ask the Liberator and the Spiritualists, whether they believe in the healing power of spirit through flesh. If they do, they should profess it, they should practice it, and they should defend it.

My esteemed friend and co-worker, Hippocrates, spoke to you the other day, in one of his excellent discourses, upon medicine and magnetism; and now, by his advice, and that of others of his day, I take up arms against the nefarious persecution of those worthy workers in the cause of truth and humanity.

It is now some years since physicians of the old school, called Allopaths in this country, commenced a war of extermination against all who practiced medicine outside of the boundary of their principles, theories and qualifications; and, since the beginning, they have kept it up with unabated vigor. Now, what does this really mean, and what are they working for?

It means simply that the spirit of persecution is about to be revived in this land of light, liberty and love; that the influence of bigots, and fanatics, and materialistic ignorances engaged in the practice of medicine, are striving to crush out all spiritual progress in this country. It is an opposition not only aimed at those who are practicing medicine without diplomas, but against spiritual mediums, who have the healing gift.

Now I have learned this much by my visits through this medium, to wit: that there are a great many persons practicing medicine without a diploma, who know more of the art of administering medicinal remedies than those who have taken their degrees; and, further, that a good clairvoyant, healing medium who can not only diagnose disease, but give remedies, may be far more skillful and certain to effect cures than those who are bowed down by the rigid discipline of orthodox medical ideas long since obsolete among the really learned and wise.

Do these bigots wish to return to those days when the heart of healing was in its infancy? Do they wish to limit people to a fixed degree or standard of knowledge, and say, "Thus far shalt thou go, and no farther?" If so, the sooner the people of this age return to the manners and customs of the ancient nations—the Egyptians, the Greeks, or those preceding them, the better. I ask, in the name of reason and intelligence, what do these self-styled medical doctors know of the philosophy of magnetic force, as a curative agent? What do they know of the powers of intuitive clairvoyance made manifest by means of the sensitive on earth? But these people, being blind themselves, would lead the blind their own way, and in their own fashion; and finding there are those in the world who can see, they wish to take out their eyes also, that they may stumble through life with themselves. But it shall not be so. The powers of heaven are against them; and the good, who are the salt of the earth, are lifting up their hands and voices against the iniquity of these scandalous proceedings in the nineteenth century—an age of spiritual civilization.

But I wish to ask the Spiritualists everywhere, and especially in this leading city of the East, what they mean to do in regard to those laws which have lately been enacted against healing mediumship, in fact, against Spiritualism. Do they intend to thwart them by means of financial contributions or by moral suasion, and by convincing them of their error? I may say positively that the battle must be fought on the merits of the question at issue; and, therefore, mediums and magnetic physicians who have been practicing their art and making cures in the community, should continue in their work, and thus by the very force of repetition, and the demonstration of spirit-power, defeat the aims and purposes of these laws.

The people who expect to coerce healers and magnetists in this manner, have no idea of the number of such persons in the land to-day. They deem it an easy task to arrest one or two, here and there, and thus drive them out of the country; but they have no idea of the thousands of magnetic physicians and clairvoyant practitioners in America, who, if they were to

rise up in body, would make no inconsiderable force.

It is unity of action that is now needed; and it would be well for mediums and Spiritualists to form a union, without further delay, on some fixed plan for immediate action; for, when the legislatures and the doctors see they have one-half the people to combat in this undertaking of theirs, they will soon grow tired of the affair, and leave the honest, hard-working magnetic healers to work at the spirits would have them work. There is not an archer or congregation in the land that has not experienced in some way the benefits of spirit magnetism through flesh. I might go further, and say that there are but few ministers of the gospel that have not faith in the principles underlying magnetic treatment.

In view of these things, it would not be a difficult task to defeat the designs of these old school theories and fanatics. Certainly, it would not be difficult, if every medium who has made cures in or out of the church, would take the names of the persons cured and going before the court of justice, bear witness to the truth, stating the facts in each particular case, so that these may also be spread before the public. Let them all follow this advice, and they will find how it will work, with the power of truth and the force of conviction on their side. For it would be a libel on the masses of the people in the present generation to say that they are all like the investigators and makers of these laws. And I deny that they are so. Good men and good women are to be found in every land and in every age; and deeds of despotism, of force and fraud, are to be met with everywhere—in the church as well as out of it; in every class of society, and among the professors of every phase of doctrine and belief.

When, therefore, the people see what cures are being made every day, and when they read an account of these facts in the daily journals and of the evidence presented in the courts, they will surely take sides with the persecuted and imprisoned, and will come to their aid. Do you not know that in many cases the direct road to fame is through persecution? Without that the early Christian would have had no moral force of character, no power to convince, no unity of action, no harmony of purpose. It was their persecution by the Jews and by the Romans that made them what they afterwards became. Thus will it be with Spiritualism, and with the magnetic sciences as now taught through your mediums.

This law will defeat itself from its very motive; for do you not see that when these facts are brought before the courts, and to the attention of the public, in the way I have indicated, they will become universally known?

So I say to all Spiritualists, decide what you intend to do in this matter, and go forth to battle and to victory; for, in such an age, when liberty is everywhere declared, it cannot be difficult to impress the minds of these arrogant persons, bearing the title of M. D., with the conviction that they are really making themselves ridiculous in the eyes of thinking people, and bringing their profession into odium and disgrace.

The worst thing for sects and persons teaching new doctrines is to receive no notice; for this is sure death to them very often; and it is obvious that the hardest thing for magnetic physicians at present, is to become known. But through the door of persecution they will pass to fame; for thus will they become known throughout the length and breadth of the land.

I deem this legislation, however, to bear upon Spiritualism more than upon anything else, and I think it a direct blow to mediumship; and I would warn Spiritualists of this impending danger; for if the doctors, the legislators, and the church succeed in this, more bitter persecutions will follow, of every phase of mediumship and every kind of Spiritualism. A strong effort will then be made to crush it in this country—to stamp it out by imprisoning leading mediums, and by other hostile measures. The time may come when Spiritualists will need a refuge indeed, even in this land of liberty. For if the churches, north and south, should join in a crusade against the new faith and teachings, the times would, indeed, be bitter and dark for Spiritualism. Forget not what was done in England, nor lose the benefits and warnings to be gained from that great lesson of experience. In France, too, there has arisen the spirit of opposition and intolerance against mediumship; and I tell you, sir, it will be continued there, as well as in England, and will spring forth in other places, until Spiritualists rise en masse, and make their sentiments and gifts known, and their rights respected. It was a maxim in my time, that he who respects not himself and convictions, will not see them respected by others; and this is applicable to mediums and mediumship in these days, for they who do not appreciate their own gifts, cannot expect to see them appreciated by others. And do you not see examples around you every day of mediums who have no proper control of themselves? They are never prosperous, always in trouble, particularly as regards their health, and are ever complaining that they have no friends. Now, the cause is obvious; they are not the friends of themselves. Treat yourself as well as you wish Providence to treat you; was a common saying among some of the ancients. It is a wise maxim, taught by great men, that if you do not take care of your body, your spirit cannot thrive. If your physical condition is not healthy and magnetic, how can you attract the healthy to you? Do people love the company of a skeleton? Do you love to sit in the presence of the sickly? It is the same with an institution, a society or a church; no one will be attracted to it, if it is not in a healthy spiritual condition. If such organizations do not take care of themselves, if they do not properly esteem themselves they must surely perish.

It has been wisely said by some one, that "nothing succeeds like success," and this maxim applies to mediumship and Spiritualism as to other things. Mediums, with positive, absolute gifts that cannot be denied or gainsaid, if they take proper care of themselves and respect their gifts, may go anywhere and will be received with open arms by all classes of society. They are successful, because they have the elements of success in themselves, which cannot be extinguished or expressed. And this is true of all men, both individually and collectively. The church, the society, or the circle that is carried on in an earnest spirit will certainly grow, and be appreciated. And, if magnetic healers can cure patients of diverse diseases—if they make the sick well, they cannot be crushed out, because they work in harmony with the wants of mankind; and with a recognized object in view.

Still, the times are ominous of strange things—of revolutions and persecutions, and of a new order of earthly affairs; and I have spoken these few words at this time, that you may gain a few hints—may receive a few words of encouragement, of hope and admonition, in regard to these matters.

Let the magnetic healers hold their heads erect, for they have the power of heaven on their side, as long as they are true to themselves; and, if they obey the laws of physical health and cultivate their spiritual condition as they should, the light of success will ever shine upon them and they shall make fresh cures every day. A man is known by the fruits of his works. If they be bitter, no one will partake of them; but if they be sweet, being ripened by the magnetic influence that streams from the central sun of the universe, then shall man eat of them, and their juices and flavor shall be as meat and drink to the workers for truth on the earth.

The work that is to tell in heaven must be that which is done on earth for heaven. The work that is done for earth goes down with us to our graves.

Mankind has been learning for six thousand years, and yet how few have learned that their fellow-beings are as themselves.

In Hungary one's official age dates from his baptism. A woman of forty only recently baptized into the church was arrested for stealing, and pleaded that she was an infant, being legally only six months old. The court considered the defence good and acquitted her.

Religio-Philosophical Journal

JOHN C. BUNDY, Editor.
J. M. FRANCOIS, Associate Editor.

Terms of Subscription in Advance.

One copy one year, \$2.50
" " 6 mos., \$1.50
Clubs of five, yearly subscribers, sent in at one time, \$10.00
Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the getter up of the Club, \$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

Remittances should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION:

93 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., November 8, 1880.

To all who Seek the Truth and will Follow where it Leads, Greeting!

The RELIGIO-PHILOSOPHICAL JOURNAL feels a just religious and philosophic pride in all the well attested means and honestly made efforts, for the establishment of closer relations of intimacy and communion with the Spirit-world. It entertains a deep, abiding trust in their ennobling influence over the hearts of all who take the pains to pass behind the veil of life's great mystery. It advocates spirit communion, not only as the profoundest fact in biology, but as an emancipation from all forms of religious despotism, and as a moral atmosphere essential to the soul's rise into its purest life on earth. Into this, all religions—margate, as in the ocean every stream unites. From this come all inspirations as every drop of vapor is drawn from the sea. In its great philosophy no atom of divine or human effort, can be lost. He who errs teaches the wise by his errors, and he who offends the law helps to reveal the law in its potentiality.

Hence we look out upon mankind with a broad sympathy which no wickedness can disconcert, and no ignorance or superstition can paralyze. Being certain of our possession of a great boon, we intend to carry it to the lofty and the lowly, to the wise and the otherwise, to those who love us well and generously, and to those who love us little or not at all.

In carrying on this great work, we shall break lances on every side with thousands, but shall break no faith and bend no truth for any. Those who deny the life beyond, and those who achieve a partial suicide by seeking to live wholly in the other life, before completing this, must equally feel our lance, but they shall not be able to defeat our malice. Those whose ravenous maw clamors for unhealthy repasts upon dreams that cannot be verified, and those whose dyspeptic spleen rejects every diet that involves new facts or new theories, must alike feel that the RELIGIO-PHILOSOPHICAL JOURNAL is not quite to their taste; this is necessary in order that the far larger class of minds, that desire progress in true knowledge, may be made happy. We may not hear so often from Adam or from Jesus, from Socrates or from Confucius, as we would like; but we will try not to father upon either of these gentlemen any of the outpouring of whose paternity humbler mortals may desire to get rid, whether on account of the expense or the reputation.

We enter the lists against materialism as a barren idealism, that shipwrecks our race on the pitiless strand of death, and makes every soul that embraces it poorer, weaker and less loved and loving. Nevertheless toward those who would use our bright and cheery window opening into the other world as a means to invest their own crude and ill considered fancies with the solemnity of spirit revelation; our vision is always down and our lance at rest.

In short, we shall be too critical for the camel-wallowers; too receptive for the negationists; too broad for the sectarian; too frank and plain for the tricksters and impostors, and too faithful to law and moral principle for all whose thinking knows no allegiance to sound reason, nor their life to a sense of duty.

In conducting the JOURNAL, we shall aim to give so much of the phenomenal news of Spiritualism abroad and at home, as shall enable those specially interested in phenomena to be fairly informed without recourse to any other American or to any foreign spiritual paper. In performing this duty we shall not lose sight of the fact that opinions and discussions are themselves news, in so far as they represent new facts, or old facts under a new aspect. The JOURNAL points with pride to its large list of varied and advanced contributors, the most instructive and satisfactory corps of writers, on their line of topics, now to be found associated with any weekly journal in the world. Its interest in intellectual and social progress, and especially in the substitution of a happier and more elevating view of men's ultimate destiny than still obtains in many minds, will continue unabated. Its

concern for the methods of organization and work, which will cause Spiritualism, Liberalism and all modern culture to be felt as the ruling and predominant social force of this age, will continue. In short, it aims to minister to the highest and purest tastes of every family into which it shall come; to bring some new zest in life and sweeter motives for living to every one of its readers, and to help them all, as they in turn will help it, to leave the world brighter, happier and better than they found it.

To the old readers of the JOURNAL this enunciation of its aims and objects is, of course, to a great extent superfluous; the JOURNAL's work has long been their hope and their pride. To the thousands of intelligent thinking people who have never been subscribers, and many of whom will see the paper this week for the first time, this exposition of its platform is especially intended. We believe every candid, fair minded truth seeker, who reads the JOURNAL for three months, will come to respect its tone and admire its method of treating the vital questions to which it is devoted, and will desire to enroll as permanent patrons. Believing thus, we have decided to offer the JOURNAL until January 1st, 1881, to new subscribers on trial, at the merely nominal price of thirty cents for three months. Let the names roll in by the thousand!

The Field that is White with the Harvest.

The *Inter-Ocean* is the only really Christian daily morning paper published in Chicago. The other two are edited respectively by a Materialist and Spiritualist, who tell their belief, if at all, only from prudential motives. We really think, however, that the *Inter-Ocean* editors have still a lingering belief that the mass of mankind are kept from murder and stealing by the fear of hell. This being so, there is much significance in their admission, that the moral judgments of the human race are being entered against the Christian faith, by default. They say:

"The tendency of the public mind, we say, is toward 'liberalism,' a phrase limited in meaning, and which may signify the 'reasonable' religion, so-called. Dr. F. F. French, in his 'The Reasonable Religion,' has expounded by Robert Ingersoll as an agnostic as a garden of flowers and a garden of weeds, and yet the former has been the only one tolerated. The power of the orthodox church heretofore has been in saying 'we know.' It weakens it with a counterclaim, and it is possible to add the Scriptures as God's sacred law even to those who doubt or disbelieve in the resurrection. When a great teacher says, therefore, that the orthodox world has been mistaken all this while, it opens a gate through which pours a flood. If Christians have been mistaken in one thing, why not in many things? If only a part of the Scriptures is inspired, and every man must decide for himself which part, the whole of the Scriptures has been wrong to call itself a certain fact being submerged. And as with this, so also with the other doctrines enunciated by Dr. Thomas."

"The young people of Chicago and the surrounding country are becoming indoctrinated with the ideas of Ingersoll. They do not stop where Dr. Thomas stops and while regarding with doubt a part of the Bible, they are rejecting the whole. They are rejecting the whole of it with a counterclaim, and it is possible to add the Scriptures as God's sacred law even to those who doubt or disbelieve in the resurrection. When a great teacher says, therefore, that the orthodox world has been mistaken all this while, it opens a gate through which pours a flood. If Christians have been mistaken in one thing, why not in many things? If only a part of the Scriptures is inspired, and every man must decide for himself which part, the whole of the Scriptures has been wrong to call itself a certain fact being submerged. And as with this, so also with the other doctrines enunciated by Dr. Thomas."

As to the scarlet woman of the French Revolution, which is the perpetual bugbear of the modern Christian, it may suffice to say that in the person of Mary the Magdalen (or Prostitute) the scarlet woman stands as intimately associated with the benign founder of Christianity, as it can well be with any modern phase of infidelity. The class of moral cowards, who are smitten with pretended terror lest society may be shipwrecked by prostitutes, have not the metal in them that Jesus was made of or they would indulge in no such fear. So long as there is not a daily newspaper in the country that could get out an issue on the next day after discharging from its employment its scarlet men, each and all of them should sing small about the scarlet woman.

The true ground of regret in the great exodus which is now going on, out of the old superstitions into the new light, joy and liberty of a healthy and vigorous manhood, is that the liberal and philosophic ranks are so poorly organized for the reception of so large an accession from the churches as is now coming over. It is a prevailing sentiment of liberalism, that when it has got a man out of the churches, and set him mentally free, his case is finished.

The liberals who have done most work in battling against the errors of Christianity do not feel so. They know that the present revival of reason will only result, in a few years, in a grand retrogression into superstition, if a disorganized and nomadic liberalism is left to maintain the conflict against a well organized army of superstitionists.

In every city and hamlet in the country, there are social, sensible, influential, reflective men and women, who have been led to isolate themselves from the churches and other agencies of Christian endeavor, by the feeling that the Christian creed is a false and degrading superstition. Nevertheless, they feel in their isolation a painful lack which their firm conviction of the truth of their position can never supply. This lack is the want of associated power and of the co-operation that binds large masses of men into unity of purpose.

This renders liberals everywhere weak, socially, in spite of their numerical strength, and often bigoted and narrow personally in spite of their boasted liberality and breadth.

The remedy for this lies in the formation of local, liberal or philosophic organizations in every neighborhood, which shall combine the social advantages of a church, the

dramatic and artistic interest of a theatre, the scientific and practical instruction of a college, the co-operative helpfulness of masonry, and the investigating and debating spirit of a class in philosophy.

There is no neighborhood of one thousand inhabitants which can find men and women in it who are broad enough to see the advantages of meeting each other from two to four times a week, not for the purpose of sustaining or promoting any faith or unfaith, but for the six practical purposes following, viz.:

1. Practical lectures by physicians on the laws of health, by economists on the principles of social science, by lawyers on the questions of political progress and business reform, by humanitarians on crime and its remedies, by professors of cuisine on cooking, and of astronomy on the stars; by men of antiquarian research on the Hebrews and Jesus, and by men of modern research on Goethe and Shakespeare. In short to hear from whoever knows anything, some effort to elucidate the known. This is science, and the investigation of science is a perpetual study of the Infinite.

2. Dramatic, musical, recitative and eulogistic entertainments, wherein history shall be drawn upon for every object of true praise whose contemplation can enlarge the soul, and fiction shall be renounced for every form of art that can refine, exalt and satisfy the imagination and the senses.

3. Helpful plans tending to promote the welfare, enlarge the business, encourage the efforts or secure the employment of the less prosperous members of the fraternity.

4. Exercises, such as dancing, promenade, refreshments, music and the like in which the young people can participate with physical improvement and social profit.

5. Circles in which the mysteries of psychology, the new facts in biology and the latest helps from spirit communion with other worlds may be brought within range of all, so that a doubt of the life beyond shall be more impossible to the least advanced in Spiritualism than it has heretofore been to the most advanced outside of it. Finally,

6. Philosophic discussion in which the platform shall be open to all whether he have science or presumption, knowledge or guesswork, truth or error, harmony or discord, to promote.

Prominent working liberals write us in full harmony with such a platform. It will be observed that it is full of bases of practical unity, yet unembarrassed by a creed, or a negative. Let those who would attempt the formation of colleges of philosophy, after this pattern, employ their home lectures as far as practicable, and communicate with us as to the residue, and they will labor under no difficulty as to a supply. Clergymen may not at first favor it, as it will give them a single audience for only a few days in the year. But each congregation will be ministered to by a far larger number of able minds, and each speaker will be a specialist, discussing the things of which he knows most.

Such organizations growing each year in power will differ from local lecture associations, as an oak that grows through a century, differs from a reed that dies with each year. They will differ from the churches, as men that are free from superstition differ from men that are in its chains. They will differ from the theatre as the elegance of private theatricals differ from the blazé air of the professional stage. They will differ from the college in that they will convey the best results of learning without its technical and toilsome details. They will differ from masonry in that the depth and breadth of their humanizing effort will need neither mask, password nor paraphernalia to attract the imagination and win the heart. Is the world ready for efforts after the true, the beautiful and the good, that shall be at once so simple, and practical in their utility, and so sublime? We believe the world is not only ready for such an organization of the liberal, agnostic, philosophic, artistic, scientific, unitarian, universalist, spiritualist and thinking classes into one homogeneous co-operative, grand army, but that such a movement is essential to prevent liberal thought from degenerating into cynicism through the isolated, unemployed and unsatisfied condition to which we have referred. The churches are doing their best to reinforce such a movement by the expulsion of their best and ablest ministers. These can not be content long to live by threshing over the old straw of a discarded Christian theology. They must push forward to organizations which meet all the wants of individuals and teach all the civilizations of the age.

A bombshell was thrown into the Methodist Conference at Appleton, Wis., last week, by the introduction of a resolution demanding that some definite declaration should be adopted in regard to the cardinal doctrines of Christianity, and against "liberalism" in all its shapes and forms. The resolution elicited considerable discussion, and a good many references were made to the trial of Dr. Thomas, of Chicago, for heresy by the Rock River Conference. The Rev. A. H. Hoskins, an alleged "heretic" of Milwaukee, wanted to have the Conference undertake to define its belief upon some of the disputed points in theology that now agitate the religious world. It was considered by some to be important that the Methodists of Wisconsin should put themselves on record in regard to the matter of Methodist doctrine. The resolution was finally laid on the table by a vote of 23 to 23.

IMPORTANT ANNOUNCEMENT.

Three Months for Thirty Cents.

Before this paper reaches the public the long political agony will have reached its climax, and the adherents of the different parties, having done their level best to aid in the periodical "sawing" of this glorious Republic, will be ready to give more attention to other and equally momentous questions.

The RELIGIO-PHILOSOPHICAL JOURNAL is one of the most effective aids to all who feel an interest in the great (Problem of Life. Millions upon millions of earnest thoughtful men and women are eagerly seeking for just what the JOURNAL can give them. Thousands now point with gratitude to the JOURNAL as their emancipator from intellectual and spiritual bondage, and their guide to a higher knowledge and a better life. The JOURNAL confidently invites the attention of all liberal minded people, with a perfect assurance that its fair, fearless and forcible methods will appeal to their good sense and reason.

Publishers have a variety of ways for attracting the notice of the classes they desire to reach. Each plan is supposed to have its merits; but the publisher of the JOURNAL looks with disfavor upon all schemes for bribing or cajoling the public with cheap chromes, *bonaparte* engravings, brass jewelry, clocks that won't keep time, or any of the other innumerable baits, so enticing in the prospectus and so disappointing in possession. The plan which the JOURNAL has from time to time used with such signal success, is one, it is true, that papers less fortunately situated are unable to adopt, and, therefore, no criticism is here offered on other plans, and the JOURNAL in all charity is willing to concede that those papers using either of the above mentioned schemes, would gladly have given the JOURNAL's plan the preference, could they have done so. In order to make the proposal offered by the JOURNAL, a paper must already have a subscription list which renders the enterprise self-sustaining.

The JOURNAL will, until January 1st, 1881, receive new trial subscribers to whom the paper will be sent

TWELVE WEEKS FOR THIRTY CENTS.

At this rate we only get enough to pay for the white paper, presswork and postage, but consider the plan the fairest and most equitable way. It gives the new reader an opportunity to familiarize himself with the merits of the paper at a trifling and merely nominal cost. After reading it three months, he knows whether it is then worth to him the subscription price of \$2.50 per year, and can renew at the regular rate, or let the paper stop, as he chooses. By this method he keeps his money in his pocket until he can act understandingly; he is not encumbering his house with useless premiums nor engravings that will oblige him to expend several times the original cost to frame, nor doomed to receive a paper he don't want. No injustice is done old subscribers, for they are already getting the paper at a reasonable price, and as low as it can be furnished.

To the large number who are already prepared to become permanent subscribers, we will send the JOURNAL 15 months for \$2.50, and thereafter at regular rates. To clubs of five new subscribers, sent at one time, we will furnish the paper fifteen months for \$2.50 each. To clubs of ten new subscribers, sent at one time, we will send the paper fifteen months for \$2.50 each, and give the getter up of the club one year's subscription. There can be no modification of these terms, and our friends will please oblige us by not sending postage stamps except for fractions of a dollar, as we now have several hundred dollars worth of stamps on hand, and daily receiving more than we can use, with no way to dispose of them conveniently.

Now, friends, let us all work together with a will and see how largely we can swell the JOURNAL's list before New Year's Day! Every subscriber has the ability to obtain from ten to one hundred new names within the next sixty days. You like the paper; you want to see it grow in influence and strength, and thus advance the cause of truth. Now, put forth your best efforts in its behalf, who will be the first to send us a list?

The *London Times* in a recent editorial shows how great has been the advance in England of religious liberty. "Two centuries ago nonconformists could not meet for public worship. They could only meet in holes and corners, in back parlors and haylofts, on the sly and as law-breakers. Only a century ago, upon the least suspicion of a private 'mass-house'—a public one was out of the question—constables were sent on, and suspected Papists hunted down the street to find shelter where they could. Half a century ago a dissentor could only be in Parliament on sufferance, and a Papist not at all, on any terms."

The *Seymour Times*, edited and published by Dr. Monroe, at Seymour, Indiana, is a unique affair in its way. As Dr. Monroe says, it is a "red hot radical sheet" yet without it is pure in moral sentiment and so far as we have observed a fair and candid exponent of materialism. On all questions growing out of the movement for the secularization of the State, the *Times* has been in close accord with the JOURNAL. The editor has materialized a style of writing headlines and pointing a moral which is a cross between Job Hillman, the Hawkeye man and the *Old City Derrick*; and as he seems to make it pay, it must be a success. See advertisement in another column.

Adler Against Immortality.

Mr. Felix Adler, a young preacher of Jewish descent, who resides in New York, is the President of the "Free Religious Association," represented by the *Free Religions Index*. Possibly this may be a reason why that journal scoffs at the idea of a "psycho-physical science" in other words of a science which regards man as having a soul as well as a body. Adler seems to have imbibed his views chiefly from David A. Strauss, whose peculiar sentiments we find him often reproducing. We learn from the *Index* that he gave "a remarkably fine and inspiring discourse" recently at Mr. John W. Chadwick's Church in Brooklyn, N. Y. "His theme," we are told, "was the comforting power of rational religion." As this rational religion is so transcendently rational that it excludes the doctrine of immortality as "irrational," some idea of its "comforting power" may be formed by those who still hold to the old-fashioned hypothesis of an undying soul. The *Index* goes on to say of this wonderful discourse by the "President of the Free Religious Association":

"Frankly admitting that the facts and philosophy of evolution, in his opinion, rendered the hope for personal immortality irrational,—demonstrating as they do that from the development of worlds out of the primeval fire, up to the civilization of evolutionary labor in the production of man, nature everywhere is a carapace of the individual,—he sacrificed it to the perfection of the type,—he asked 'what remained of comfort, and incentive to noble living, to the believer in rational religion.' 'This comfort and incentive he found in the utter abnegation of self in devotion to the general good,—in the consciousness that a life so completely devoted to the noble ends would build itself into the structure of the social fabric of the future, and thus win a 'corporate,' if not an individual, immortality. The address abounded with practical suggestions, and overabounded with the loftiest moral inspiration. It could not but have been felt that the mantle of the old Hebrew prophets had fallen upon this young preacher of practical righteousness."

It is more spiritual and charming, according to the notions of Mr. Adler and his school, to exercise influence as a dead man than as a live man; much more "rational" and satisfactory to enjoy what he calls a "corporate immortality," that is, to "build one's self into the structure of the social fabric of the future," than to look forward to the "individual immortality" which such low fellows as Socrates, Plutarch, Tertullian, Baxter, Glanville, Wesley, Franklin, Paine, Voltaire, Benjamin Plerce, Thiers, Guizot, and some others believed in. *Nous avons changé tout cela!* as Monsieur Jourdain's teacher told him; and the Adlerian view of a dignified extermination of the human individuality must, if we may believe his utterances, put forth as they are with the sanguine ingenuities of youth, prevail ultimately among all sensible people.

Because why? Well, because all the worlds have been evolutionized from a firemist. And according to the Straussian and Haeckelian geneals, from which Mr. Adler would seem to have borrowed his own sage conclusions, we must go, in search of the origin of man, back to the mysterious fermentation of certain ultimate particles of matter, forming, somewhere at the bottom of the seas that gelatinous substance called *protoplasm*. From this protoplasm was generated the first living cell, the *monera*. This primitive cell, associating itself with others, by affinities not less inexplicable and mysterious, has originated the organisms of those elementary beings which the microscope shows by millions in half a drop of water, or in a fragment of chalk or coral.

A new association of these polypt, these infusoria, has formed first the radiata, then the molluscs, then the vertebrates, the fishes, reptiles, birds, mammiferi,—with the concurrence of insensate periods of time, and of the principle of natural selection, which, in the battle of life, caused the strongest in attack and the most skilful in defence to survive, thus by the agency of heredity causing gradual improvement in typical creations.

It must be admitted that all this is as yet but a stupendous hypothesis, but it is quite enough to satisfy Mr. Adler that immortality is an "irrational" doctrine. How have his teachers learnt all about it? Why by simply affirming, as Haeckel, Moleschott, Buchner, and Strauss have done, that all matter has existed from all eternity because one cannot comprehend how it could have commenced. One is indeed amazed to see *scoundrels* calling themselves "positives," and pretending that one need make no account either of the beginning or the end of things,—affecting to solve by a simple affirmation, without any proof whatever, the problem, absolutely insolvable, as every genuine man of science admits, of the origin or commencement of matter. They postulate matter as existing from all eternity, and then cut off discussion as to its end by telling us they cannot understand how matter can be annihilated.

Virohow, the great German histologist, tells us that so far as there is any evidence at all of a pre-historic man, he is seen to be as thoroughly a man, and with as distinct a separation from the ape as is the modern man. These philosophers, says the same high authority, who preach to us of the origin of man from firemist or mud, say much more than there is any scientific warrant for saying. They confound science in the state of a crude hypothesis with science in the state of an established fact.

But we have not reached the completion of man's genesis according to Adler's an theistic. Having got from the tadpole to the ape the rest of the way, until one arrives at the President of the Free Religious Association, discounting on the unreasonableness of a belief in immortality, is plain and easy.

We have no particular objection to the mechanical theory of evolution. Providence may work by mechanical processes as well as by any other. Only, when the question comes up, whence came the power that

made it possible for the gelatinous speck, at the bottom of the ocean, or sent forth from a fire pit, to develop into an Adler, we are somewhat puzzled under the limitations of his hypothesis. How pure mechanism apart from every other power, and proceeding from itself, can impart life mechanical to the first elementary cells or beings, through the ultimate particles of a matter which is not living—and always, mechanically, with no agent, no agency, to direct the mechanism—unconsciousness giving birth to reason, chance to harmony, blindness to light—so nicely that this product of a blind mechanism, proceeding mechanically from the *monde* or original cell, little by little should arrive at the distinction of calling itself *Felix Adler*, President of the Free Religious Association, and finish by mechanically analyzing itself, in finding the secret of its own mechanism in the law of selection—is one of those mysteries which we confess our finite intellect finds it hard to swallow.

That an imperceptible globe of mud may contain the potencies of all life, animal and vegetable, is among the possibilities. We do not place limits to the power of Providence. We have no ancestral pride to be wounded in tracing back our genealogy to an atom or a molecule. But that this remarkably clever bit of mud, with simply unthinking mechanism for its ally, and by colliding with other bits of mud, equally bright and clever, gradually produced the wonders of creation, including the mind and body of man, is to us, to put it mildly, hardly probable, however "rational" Mr. Adler may esteem it. Certainly it is not an hypothesis calculated to shake our faith in immortality.

"Nature is every where careless of the individual," says Mr. Adler. How does it happen, then, that the race is indebted to its individuals, its great inventors, great thinkers, great heroes, and great seers for all that has advanced and adorned the race? Where was nature's carelessness in producing a Cadmus, a Plato, a Shakespeare, a Newton, a Washington, a Franklin and a Lincoln? Nay, when it is needed that thought should come in collision with thought, and men be waked up, even an Adler is produced, and made to utter paradoxical nonsense under the grave disguise of science, philosophy and religion.

But then "the comfort and incentive"—think of that! The comfort of believing that those sunny locks which we gave to the tomb in the joy and heyday of her fresh, young life, with a heartbreak that seemed to uproot our very reason—are buried in corruption forever; that those earnest affections, that thirst for all that is beautiful and good, is annihilated forever in company with the clouds of the earth! Think of the "comfort" of it—the "comfort" if it is all true—let us know it—but is it true? And if true, are we to be mocked with this babble of "comfort"?

But then the "incentive" What a compensation for the annihilation of life is to be found in the thought of our *post-mortem* influence for good—of being "built into the social fabric of the future"—of producing a contingent and imaginary effect upon the minds of Tom, Dick and Harry, Bridget and Bath, by convincing them that there is no future existence! It strikes us that the "incentive" is hardly one that can move the normal and healthy mind to much enthusiasm.

The best of men, those who have worked sincerely for the good of mankind, are often led to question whether they have not done more harm than good in the world by their innocent errors. The good Dr. Watts, as he advanced in life and drew nearer to a belief in universal salvation, began to question whether he had not done more harm than good by his hell-fire hymns, frightening innocent children and giving them false notions of God. This "positivist" notion of "comfort and incentive" from our posthumous influence, as is presumptuous and unphilosophical as it is utterly at variance with the known facts and legitimate sympathies of our human nature.

It is very well to preach the "abnegation of self;" we see it every day in the devotion of good men to their families—in their sordid labors and their untiring perseverance, in accumulating the means of providing for those having a claim on their love and support. But how few out of the mass of humanity, have the opportunity of doing much outside of their little circle, for getting consolation from the fantasy that they have "built themselves into the social fabric of the future," and all for good—in a way to compensate for the absence of immortality!

Is it not at once comical and sad, to see the President of a Free Religious Association pottering over these vague, undemonstrated hypotheses of fire-mist and protoplasm, and making them the ground for stigmatising all belief in immortality as not "rational," and trying to persuade live, healthy, normal men, that they ought to find "comfort and incentive" in the thought of having their individual life and at the charnel-house, when, by calling on a young man named Phillips in the next street, he could satisfy himself of the stupendous fact of direct writing—a fact which at once shivers his Sadducean theory of annihilation into never re-adjustable fragments, and proves incontrovertibly the great fact of a purely spiritual phenomenon?

Henry Blaine is now located at 238 West 44th St., New York City, where he will probably remain for the present. Next week an account of a séance with him from the pen of that veteran investigator and earnest Spiritualist, Mr. P. E. Farnsworth, will appear in the *Journal*.

IMPORTANT NEW BOOKS.—The long dearth of really valuable additions to the scientific literature of Spiritualism, is about to be relieved by the publication of two important books, viz.: "The Scientific Basis of Spiritualism," by Epes Sargent, and a reprint of Mr. Massey's translation of "Zöllner's Transcendental Physics." The merits of both books have already been touched upon in these columns, and we look for a very large sale, as they are works that are indispensable to every investigator. In addition to these, there are two other new books of much interest and value, in fact to very many who are still fettered by an orthodox environment, Dr. Watson's volumes, "The Religion of Spiritualism, its Phenomena and Philosophy," will have more weight possibly than either of the two first named. Then there is Mr. Putnam's "Witchcraft of New England Explained by Modern Spiritualism," a carefully prepared work without which no library is complete. The contents and scope of these four books, are fully set forth in advertisements appearing in this issue, and we commend them all to our readers as valuable; one or the other, if not all, will be indispensable to every Spiritualist and investigator of Spiritualism.

Business Notices.

No remedy for kidney diseases heretofore discovered can be better for moment in comparison with Warner's Safe Kidney and Liver Cure.—C. A. Harvey, D. D., Washington, D. C.

IMPORTANT TO THE SICK.—Send your address and two three cent stamps and receive by return mail valuable information free. Address Mrs. O. A. Bishop, 15 N. Peoria St., Chicago, Ill.

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SPIRITUALISTS AND REFORMERS west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by sending their orders simply to "Hesperus News," San Francisco, Cal. Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

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CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its cause, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 37-15

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Friday evening, in Fraternity hall, corner of Fulton St. and Gateway Place.
Friday evening, Nov. 6th. "The Great of the Spirit," Mrs. Emma Hardinge Britton.
Friday evening, Nov. 13th. "Unseen Forces," Col. Wm. Brewster.
Nov. 13th, "The Signs of a Free Church," D. M. Cole.
Nov. 20th, Mrs. R. H. Kiddle.
Dec. 10th, Prof. J. H. Buchanan.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Carter's Hall, 25 East 14th Street.

NEW YORK CITY.—The Harmonical Association. Free Public Service every Sunday morning, at 11 o'clock, in Music Hall, No. 11 West 42nd Street, near Fifth Ave. Discovers every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—Harvard Rooms, Reservoir Square, 24th Avenue. Religious Services in which the members of the University of Popular Science and Religion will be demonstrated. Mrs. Emma Hardinge Britton will give a brief course of lectures on "The History of Spiritualism," and its relation to the history of the world, and the history of the human mind, during the Sunday of October, commencing Sunday, October 25th, at 11 o'clock, in the Harvard Rooms, 24th Avenue, near the Reservoir. The course of lectures will be continued on the 26th, 27th, 28th, and 29th of October, at 11 o'clock, in the Harvard Rooms, 24th Avenue, near the Reservoir. The course of lectures will be continued on the 30th, 31st, and 1st of November, at 11 o'clock, in the Harvard Rooms, 24th Avenue, near the Reservoir. The course of lectures will be continued on the 2nd, 3rd, and 4th of November, at 11 o'clock, in the Harvard Rooms, 24th Avenue, near the Reservoir. 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"The Present Outlook of Spiritualism" is the title of a thoughtful and comprehensive

lecture by L. B. Arnold, which we had the pleasure of hearing him deliver at Lake Pleasant last August, and which is now published in pamphlet form at 5 cents per copy. Like Tuttle's lecture, "Out of the Old Belief," it should be scattered broadcast. For sale at the office of this paper.

Note From San Francisco.
To the Editor of the *Religio-Philosophical Journal*:
The San Francisco Spiritualists have been having a rich treat of late, in listening to

the summer lectures were very large and well-attended. Watson, who has drawn very large audiences, who were and eloquent in his grand, solid, practical, and eloquent in his grand discourses. I regard him as one of the most instructive speakers on the spiritual realm. He is bound to please his audience, and his aim is to do the emotional and sympathetic with the intellectual phases of oratory. The veteran, Dr. Giles Foster has arrived, and during the winter we shall be supplied with lectures of his profound philosophy and scientific lectures to the upbuilding and trust of a substantial interest in the spiritual realm. He is a thick

HOMERD'S ACID PHOSPHATE—NERVOUS DEBILITY.—My nervous system was overworked. I suffered various remedies, but in all found none that acted so general and thorough as Homerd's Acid Phosphate. I have several emaciated, debilitated nervous cases, that are rallying under its use chiefly.

H. W. BAGGS, M. D.
JACKSONVILLE, ILL.

HOW HAPPINESS IS SECURED.—Happiness is the absence of pain or annoyance, and wherever there is pain there is disease. A pain in the lower portion of the back indicates a disorder of some kind. If there is any odor or color or deposit in the urine it means disease and requires attention at once. We have heard many of our friends speak of the remarkable power of Warner's Safe Kidney and Liver Cure and are convinced there is nothing so certain and valuable for the disorders of the urinary system both male and female.



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A laxative, though mild, effective,
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As siccative and emollient,
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That Mother Nature doth most potent,
With almighty rivers' hands do sling
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Treatise of

JOHANN CARL FRIEDRICH ZOLLNER,

*Professor of Physical Astronomy at the University of
Lalgate; Member of the Royal Saxon Society of Sci-
ences; Foreign Member of the Royal Astronomical
Society of London; of the Imperial Academy
of Natural Philosophy at Moscow; Hon-
orary Member of the Physical Association
at Frankfurt-on-the-Main; of the
"Scientific Society of Psycho-
logical Studies," Paris; and
of the "British National
Association of Spiritu-
alists" at London.*

Translated from the German, with a Preface
and Appendices, by

CHARLES CARLETON MASSEY.

OF LINCOLN'S INN, LONDON, ENGLAND, BARRISTER-AT-LAW

CONTENTS.

Translator's Preface.

Author's Dedication to Mr. William Crookes, F. R. S.

Chapter I.—Application of the Theory in Experiments with Heavy Solids. First Expts. conducted upon a Cord with lead in its ends, and with a leaden cylinder.

Chapter II.—Magnetic Experiments. Physical Phenomena, Static Writing under Water Continued.

Chapter III.—Permanent Impressions Obtained on Hands and Feet. Proposed Chemical Experiment. Solid's Abnormal Elasticity. Solid's Resistance to Penetration. Solid's Space of Three Dimensions open to Four Dimensional Things.

Chapter IV.—Conditions of Investigation. Unsatisfactory Nature of Science. Heuristics Answer to Problems of Harvey.

Chapter V.—Experiments of Keesle to see if Fall Bodies, Paper Experiments, Maintenance of Fluids, Dispersions, and the Appearance of Solid Objects. A vision of Uranian, and a vision of the Earth.

Chapter VI.—Theoretical Considerations. Proposed Experiment for Proof of the Fourth Dimension. The Unperceived in Nature and John Schopenhauer's "Unrepresentable Thing."

Chapter VII.—Various Instances of the so-called Passage of Matter from One State to Another.

Chapter VIII.—The Phenomena suitable for Scientific Research. Their Syncretism at Different Times and Places. Dr. Brown's case. Professor Wagner's Experiments in Contractions of the Heart.

Chapter IX.—Theoretical—"The Fourth Dimension." Professor Hertz's Experiments. Further Experiments of the Author with Solids. Matter understood from Clouds and Penetrated Solids. Glycerine.

Chapter X.—An Experiment for Experiments. A Water, Solid's Sculpin. A Sculpin by the Spirit. An Unexplained Result.

Chapter XI.—Writing through a Veil. A Veil in State Writing. Consciously Dispersing Solid's Agency.

Chapter XII.—A "Flash" in the Cable. A 244 of Water. Hertz's Experiments. The Author's Experiments with the Sculpin of the Fourth Dimension. A Sculpin in Motion. Movement of Objects. A Luminous Body.

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This profoundly eloquent, comprehensive and convincing lecture makes a fine missionary document to readers. It can be read without being impressed by it. Prof. Wm. DeWitt, in speaking of it says, "... it is most excellent, it should be published in pamphlet form and given free cost." We have several thousand copies of it which we hope our readers will desire to disseminate. We send it out at cost, 10 copies for 25 cents.

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BY ALLEN PUTNAM, ESQ.,

Author of "Bible Moral Workers," "Notes on a Spiritist,"

While producing the work of 489 pages, its author obviously read the darker pages of New England's earlier history with a keen eye. He was not alone in doing so. The Puritan and the Unitarian alike were fascinated by the strange and often wicked behavior of their forefathers. The Unitarian, however, was more inclined to see the good than the evil in the actions of his forefathers. He was more inclined to see the good than the evil in the actions of his forefathers. He was more inclined to see the good than the evil in the actions of his forefathers.

CONTENTS.

Preface. References. Explanatory Note — Definitions.

Mather and Calef. Account of Margaret Rule. Descriptions of Witchescraft. Commission of a Book, and Margaret assaulted by Specters. Offered a Book, and pinched, Tasted, and sweated a man liable to dreams. Visited and saw a White Spirit. Rabbed by Mather. Identified by Saps. Prayed with, and Exorcismes was attempted. Fowler charged Delinquent Trampers. Advertis of Avisa. Calef charged. Deviation of H. B. Squire.

COTTON MATHER. Haven's Account of Mercy Short. ROBERT CALSF. THOMAS HUTCHINSON. G. W. UPHAM.

Margaret Jones. Withbroth's Account of her. Hutch-
inson's and Upham's. Gropvsn. J. W. Crosby's Ex-
amination. Newburyport Spirit Box. Why Margaret
Was executed. Erroneous Faith. Margaret's Case Isolated.
Epitaph.

Ann Hibbard. Beach's Letter. Hutchinson's Account
of her. John W. Hill. Her Will. David Dampore's
Hanser Haring. Gosselin. Her Social Position. Man-
dared. Her Initiative Powers. Her Illumination.

Ann Cole. Hutchinson's Account. Withbroth's. The
Greenmills. Representatives' Experiences.

Elizabeth Snip. How effected. Long accustomed
to Spirit. Attacked Mr. Willard. A Case of Spirit-
ism.

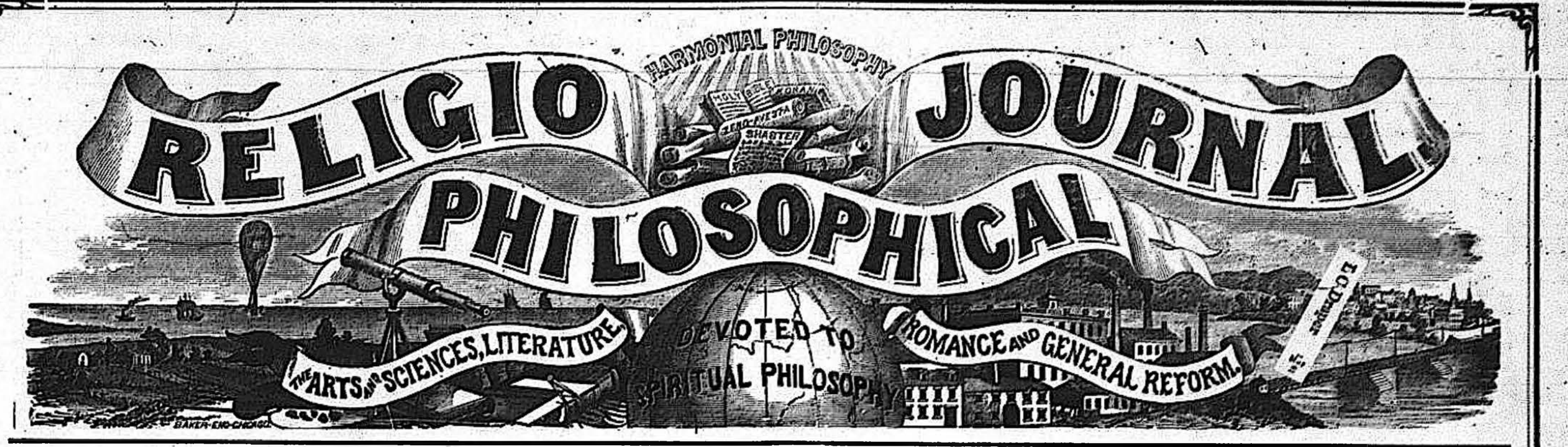
Morse Family. Physical Manifestations. The Hallor
Boy. Cish Powell. Hanser's Account of Read.
Morse's Account of John Smith. Mrs. Morse executed.
Morse's Report. Morse's Testimony. M. do. His Char-
acter. The History of His. Marvells in Essex County.
William Phelps.

Goodwin Family. Hutchinson's Account. Character-
istics of the Children. With Spirit Woman. Philip Smith's Case.
Upham's Account. Spirit Loss of Latin Language.
Mother fastened. The Girl's Weight triplicated. Math-
ew. Friedland. Upham's Account. Incredible
Hutchinson snatched. Justice to the Devil. Sam-
uel.

Samuel Withcraft. Occurred at Danvers. Circle of

their "Laird's of Eschschion." Obstacles to their
 progress were the "Witch of the Wilderness," "Coben-
 tines" stopped by Whipping, Upham's Lack of Accom-
 plish, Harve's Demonstration, Upham's Lament and
 Warning, Nothing supernatural, Varley's Position. The
 "Witch of the Wilderness" and "Coben-tines" were
 Mr. Paul's Accusation of Witchcraft. Names of the Abducted,
 "Witch of the Wilderness" and "Coben-tines" Advent. What oc-
 curred. Lawson's Account. The Switching Gate.
 John Indian and Tibba. Tibba Participant and Wit-
 ness.
 Tibba. Examination of her. Summary of her State-
 ment. Disposition between Cheever and Corwell.
 Tibba testified by Corwin. Tibba's Authority Exposed.
 Corwell's Accusation of her. Her Confession. Her Un-
 happy Fate.
 Sarah Good. Why victim attentionally. Her Ex-
 amination. Merman's Force. Persons absent to form
 trial. Only Chalmers now spirits. In Finland.
 Her Examination. Her Examination. Her Examination.
 H. B. Storer's Account of New Compton. Ann Fit-
 man's Deposition. C. Good's Prophetic Glimpse.
 Dorcas Good Bites with Spirit-Tooth. State of
 Upham's admitting her Arrest. Upham's Presentation
 of Upham's Examination. Lively Witnesses new.
 Sarah Chalmers. Was there especially. Heard a Voice.
 Tibba Corry. Her Character. Tried by Pannan
 and Cheever. Her Examination. Her Examination.
 on Trial. Calced and Upham's Account of her. Her
 Trial.
 Giles Corry. Refused to plead. Was pressed to
 plead. Her Examination.
 Rebecca Nurse. Was seen as an Apparition. Her
 Mother a Witch. End Trial. Confession at her Trial.
 The Power of Will. Elizabeth Parris. Against. Not
 guilty, as then guilty.
 Mary Esty. Her Examination. The Character of
 her Trial. Her Position. Last Hour.
 Mary Esty. Her Examination. The Devil took
 Samuel's Shape. Her Position. Her Apparition
 gave Annoyance.
 Martha Corrier. Examination of. Her Character.

Whiches how they afflicted, and their Omensations,
 George Barnard's. Indictment of. Opinions con-
 cerning his Apparitions of this World. His Lifings.
 The Rise and Fall of. Tragic-Writing. His Sym-
 ptoms and Character.
 Summary Number extracted. Spirits proved to
 have been Masters of Witchcraft.
 THE ACCURSED GUILD. An Poetical Question.
 THE PROSECUTION.
 THE AUTHOR.
 THE MOTIVE.
 LOCAL AND PERSONAL.
 METHODS OF PROSECUTION.
 APPENDIX.
 CHRISTENDOM WITCHCRAFT DEVIL.
 LIMITATIONS OF HIS POWER.
 CHURCH VICES AND
 HIS OFFENSE.
 DEVILISM AND DEMONISM.
 SPIRITUALISM AND WITCHCRAFT.
 CHRISTENDOM WITCH AND WITCHCRAFT.
 CHURCH AND DEMONISM.
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VOL. XXIX. JOHN C. BUNDY, EDITOR AND PUBLISHER. CHICAGO, NOVEMBER 13, 1880. 1820 IN ADVANCE. 10 CENTS PER COPY. NO. 11

CONTENTS

FIRST PAGE.—Review of the Prophecy of Joseph Hoag. Made A. D. 1803. Wherein Philosophy Meets Religion. A Plea for Scientific Classification of Spirit Phenomena.

SECOND PAGE.—Bible and its People as Independently Described by Many Psychopomps. Preface to Science in the Bible of Epiphany. Spirit Message. J. M. Peebles to Wm. Denton.

THIRD PAGE.—Women and the Household. Book Reviews. Magazine for November not before mentioned. Miscellaneous Advertisements.

FOURTH PAGE.—The Foul are not all Dead. The Strategy of the Socializing Campaign. Field Medalship in England.

FIFTH PAGE.—Laborers in the Spiritualistic Vineyard and Other Items of Interest. Brooklyn (N. Y.) Spiritual Fraternity. Business Notices. Miscellaneous Advertisements. Agents for the Religio-Philosophical Journal.

SIXTH PAGE.—The Lost Friend. Messages Heard Clairvoyantly, given through the Mediumship of Mrs. Clara A. Robinson, No. 236 Michigan Avenue. An Appeal for the Family of Wm. Landis. (Ankles). A Strange Occurrence. The Esplanade Que. Ag. 18. (Child's Last Book. Materialization at Mr. Hume's Private Circle. 8 1/2 of the Times. Ticonderoga. A Wild Legend of the Last Century. Notes and Extracts.

SEVENTH PAGE.—List of Prominent House for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

EIGHTH PAGE.—A Secularized State Makes a Vicious Church. Tests of Spirit Presence. Withdrawal of Auxiliary Liberal League. Miscellaneous Advertisements.

Review of the Prophecy of Joseph Hoag, Made A. D. 1803.

A few days ago we received by mail a printed slip containing the following:

To the public:

The actor in this remarkable scene, Elder Joseph Hoag, was a man of high and unblemished character.

The old records speak of him as a man of great ability and sterling common sense, unbiased by superstition. There was no stain to mar the brightness of his record, and he was universally respected by the Society of Friends and the outside world.

At midday, while working in the fields of the old Green Mountain State, this worthy man witnessed things as wonderful as John the Revelator, saw from the Isle of Patmos, and recorded them for the guidance of posterity. We now present the strange and mysterious manuscript to the world, in the identical words of the original, just as he wrote it. Its style is after the quaint Quaker forms, using no superfluous phrases.

(The Original Manuscript.)

A VISION FROM HEAVEN.

In the year 1803 in the 8th or 9th month, I was one day alone in the field, and observed the sun shown clear, but a mist eclipsed its brightness.

As I reflected on the singularity of the event my mind was struck into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence. I said to myself: What can all this mean, I do not recollect ever before to have been sensible of such feelings; and I heard a voice from heaven say:

"This which dims the brightness of the sun, is a sign of present and coming times. I took the forefathers of this country from a land of oppression. I planted them here among the people of the forest, I sustained them, and while they were humble I blessed them and they became a numerous people. But now they have become proud and lifted up, and they have forgotten me, who nourished and protected them in the wilderness, and are running into every abominable and evil propensity of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them. Lift up thine eyes and behold!"

I saw them dividing in a great heat. This division began in the churches. It commenced in the Presbyterian Society and went through the various religious denominations in its progress, and closed. Those that dissented went off with high heads and taunting language, and those who kept in their original sentiments appeared exercised and sorrowful; and when the dividing spirit entered Society of Friends, it raged in as high degree as in any I had before discovered. As before, those who kept to their ancient principles, retired by themselves. It appeared in lodges of Freemasons, where it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a length of time. Then it entered politics in the United States, and did not stop until it produced a civil war, and abundance of human blood was shed in the course of the combat, and the Southern States lost their power, and slavery was annihilated from their borders. Then a Monarchical power arose, took the government of the United States, established a National Religion, and made all the people tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, when I heard a voice proclaim:

"This power shall not always stand, but with it I shall chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native land, for all its iniquities and the

blood of the Africans, the remembrance of which is come up before me. This vision is not yet for many days."

I had no idea of writing it for many years, until it became such a burden that for my own relief I have written it.

JOSEPH HOAG.
Burlington, Vt., 1807, 4 mo., 17 day.

In presenting this document to the public we wish to assert our good intentions. We do it not for revolutionary or seditious purposes, but as a solid fact for the consideration of thinking people.

We stand ready and able to prove by undoubted evidence its authenticity as to age and origin. There are hundreds of people living who remember seeing it over forty years ago and were it no older than that, its entire veridicality to date, in regard to politics and the rebellion, especially, must give it the respect of unbelievers as coming from some far seeing mind.

SUGGESTIVE OF A MONARCHICAL FORM OF GOVERNMENT IN THIS COUNTRY.

"We shall shortly find ourselves living under a monarchy. I would give a million of dollars, to see Grant back in the White House."—*Jay Gould.*

"Our opinion is that any party which attempts to talk or act on financial subjects in a patronizing way and with a special eye to taking special care of farmers or laborers, or what demagogues call the toiling poor, will suffer at the polls for its miserable under estimate of the common sense and self-respect of the American people."—*N. Y. World.*

"In all the larger cities of the United States there is a class which openly calls itself, and is openly called by others, the aristocracy; and the modern members of it are endeavoring as much as possible to adopt the manners and customs of aristocracies in other countries, to contract matrimonial alliances with them, and to bow down before them. They put their servants into livery and emblazon the panels of their carriages with heraldic devices, in which coronets and other insignia of nobility, and even of royalty, are visible."

"Some have purchased property abroad, and call themselves by the well-sounding foreign name; others have adopted the names of noble families, and some have even gone so far as to assume foreign titles, which they use when abroad, and with the crests and armorial bearings of which even at home they stamp their note-paper and decorate their dinner menus."

"The demand has become so extended in this direction that two herald offices have actually been opened in a fashionable part of New York to meet it, where coats-of-arms, crests and mottoes, may be obtained to suit the name, taste, rank and pedigree of the purchaser."—*Blackwood's Magazine.*

COMMENTS BY J. G. JACKSON.

We can testify to the authenticity of Hoag's prophecy, at least so far as to having seen and known manuscripts of it amongst the member of the Society of Friends, for more than 30 years. Its promulgation at this time may do good or evil, according to the spirit in which it is received, and therefore we attempt a brief review. The most accomplished students in the history of the supernatural, as it has cropped out through the ages (instance William Howitt, an exhaustive writer on the subject, and himself a prominent member of the Quaker fraternity), have arrived at the conclusion that all such impressions coming from the spiritual spheres, require to be received with critical care and caution. It is not consistent with common sense, experience, or the eternal fitness of things, that such influences come direct from the all-pervading, omnipotent Deity. His reign throughout the illimitable universe of worlds of matter, mind and spirit, appears throughout all to be so much a reign of law, that we are compelled to seek for their source in the realm of secondary causes, however exalted they may prove to be.

The experience of enlightened seers is (and all history confirms it), that impressions coming thus to human beings as recipients, through the machinery of human brains, are always liable to be tinged with the habitual ideas prevalent in the brain through which they come, or on which they may be impressed.

Evidence of this can readily be discovered by the critical reader in the sample before us. Friend Hoag, according to his own testimony, does not appear to have been a practiced seer, for he says, "I do not recollect ever before to have been sensible of such feelings."

It is unfortunate that he did not at once commit to paper the words he heard or the impressions he received, instead of deferring it according to his own writing, "...for many years," or according to the "late given, from '1803 in the 8th or 9th month," to "1807, 4th month." Even this shows a looseness of expression, for three years and eight months can hardly be called "many years," while it was quite a sufficient time for him to forget the exact liberal purpose of the language impressed, and for it to take shape in accordance with his customary habit of thought.

The term "forefathers of this country," used by friend Hoag, is a general one, and would, therefore, seem applicable to all the colonies; alike to the followers of Penn, the founders of Pennsylvania, as to the Puritan pilgrims of Plymouth, who were "blessed" with the "bible laws of Connecticut," the burning of witches and the hanging of Quakers.

The "dividing spirit" which friend Hoag inclines to personify according to the mystic language of old, was very probably nothing more nor less than the growth of intelligence, appearing first, as he says, in the "Presbyterian Society," to soften and humanize the asperities of Calvin, the burner of the martyr, Servitus, and afterward amongst the Freemasons, for the reformation of the heavy mysteries of that ancient order; or amongst other religious sects, to prevent them from fossilizing and becoming obstacles, instead of helps, to the world's progress. Already we are under the "monarchical power" of money, as shown by statistics, though without a king in name; and we are all indirectly supporting the churches, by maintaining a government to protect them in their great untaxed wealth; yet let us hope there is righteousness enough in the nation to divert and pass from us any deeper cup of humiliation.

What special church may be set aside for chastisement, according to friend Hoag's words, he does not specify. They can all, either in a special or general sense, doubtless find room for improvement. In any event we may take encouragement from the words of the prophecy "this (monarchical) power shall not always stand," so that no word now fully spoken or written, no blow now wisely struck, will be lost, but will tell upon, or hasten the good time coming.

That the words or impressions given to Joseph Hoag in 1803, were from a high spiritual source, and intended for a purpose, we can well believe; but that we are sure of their exact, literal purport, there is room to doubt. Their fulfillment thus far has been remarkable, and their further fulfillment is broadly indicated by the signs of the times, sufficiently so to make applicable the aphorism, "Forewarned is forearmed."

Let us not, therefore, suddenly yield to the growing tendencies towards "monarchical power" and an "established National religion," but bravely by resisting, conquer fate."

In the prophecies of Mother Shipton sent me, I put little confidence, for while Mother S. is doubtless a real historical personage, we have accounts of acknowledged interpolations having been made in her doggerel verses, since the occurrence of some of the events named. Their authenticity is thus destroyed. As to that old "self" of the world coming to an end in 1891, we expect no fulfillment in any literal sense. The old ball will go rolling on paying no attention, as she always has, to the times fixed for her demise.

"Wherein Philosophers Need Religion."

To the Editor of the Religio-Philosophical Journal:

From a perusal of several editorial articles in your paper I have derived great pleasure and, I trust, profit, but in none of them have I seen more to admire than the one with the above title in the number for October 10, 1880. It seems to me to be a field needing much cultivation, and if you can spare time from your many other duties, or subjects of investigation and explanation, there is no other which promises greater or more beneficial results.

The modern mode of inquiry for truth and its application, is the reverse of the ancient. An ideal was conceived of moral, spiritual and universal perfection, without much regard to whether it rested upon any sure foundations or was in accordance with the evolution of known principles or laws; and this ideal became the guide or goal of human conduct and human endeavor. This is the origin of all systems of religion, all creeds, and, in a measure, of all systems of philosophy in the past.

The modern method, however, revealing all this, commences with the simple, the real, the known or knowable, and proceeds thence by patient induction, to wider and wider generalizations and applications, refusing, like the ponderous and cautious elephant, to plant its foot upon the unknown bridge until skeptical doubt shall have been satisfied. "Thus saith the Lord," has lost its force upon the modern thinker, and he tries to "find out God by searching."

Now, shall we say that one of these methods is right, and the other wrong? That they cannot co-operate, and must necessarily exclude the one or the other? That there is a just warrant in human nature for the existence of one more than another? Or, on the other hand, may we be allowed to infer, from their very existence, that they both have a valid claim to exist, and hence are worthy of our attention and consideration?

The philosophic or truth seeking mind cannot afford to reject any source or method from which, or by which, the truth may be sought and obtained. The aim of the philosopher differs from that of the mere scientist or specialist, in this, that it is directed to the elucidation of all phenomena, of all truths, in such wise that the existence of a common law binding them all together, or relating them all to a common source, may be demonstrated. While the scientist, as a matter of fact, deals only with problems of matter, or material existence, the philosopher must necessarily include mental phenomena within the scope of his investigations; and hence should be prepared to come into sympathetic relationship with all forms of mind, or all conditions and states of mental as well as material development.

Hence philosophers really need more than other men, the co-operation of all classes, of all minds and of all spheres of knowledge; and everything which each one, even the poorest, can contribute to the solution of the

grand problem of existence, whether it be an intellectual or a sympathetic contribution, should be prized. The mental armament of the philosopher, should bear heartiness of acceptance of truth from all sources; a freedom from the spirit of antagonism; a sincere desire to see clearly that light which will enable all men in their varying conditions and states of development to live at peace and in harmony. For him the truth exists in all things, in all places and in all minds; hence his mind must be brought into sympathetic relation with all forms and states of matter, and all grades and conditions of mind, in order to become rightly informed and properly prepared to conduct his grander generalizations.

But a deeper reason why philosophers should have a religion which shall bind them together as well as to their fellow-men generally, is to be found in the fact that the action of the intellect, pure and simple, in making its investigations, is analytic, antagonistic, disassembling, and hence destructive; while the emotional nature, in which religion has its source, is synthetic, co-operative, sympathetic, and hence constructive. In the exercise of their intellectual powers, they not only cut and hew the subjects of their investigation, but their sharp mental faculties, like sharp material implements, become dulled with their work; and unless they receive the recuperative power of sympathetic contact with the minds of their fellow-men to refresh and invigorate, they soon become unable to pursue properly, vigorously and thoroughly, the noble work they have in hand.

May it not be that, by such means, the philosopher of our day, investigating, purifying, enlarging, not only the idea of the subject-matter of his investigations—that is the universe at large—but his own spirit and powers as well, will be enabled to present to the world a renewed and regenerated ideal, which shall really and truly be a guide for human conduct, one which can bear the closest scrutiny of the intellect and challenge the love and worship of the most sensitive soul?

M. A. CLANCY.

Washington, D. C., Oct. 24, 1880.

A Plea for Scientific Classification of Spirit Phenomena.

To the Editor of the Religio-Philosophical Journal:

Your efforts to place the facts of Spiritualism on a scientific basis, by advocating stricter methods of investigation, have been of inestimable service to the cause. A commendable discrimination has superseded the unlimited credulity which in past years was so rampant, and the growing disposition of spiritualists to attach a scientific value only to those phenomena which occur under such rigid and critical conditions as preclude self-deception and deception by others, has attracted the favorable notice of many educated and intelligent people who had previously refused to investigate the claims of Spiritualism. But it can hardly be denied, that while through this clearing-up process, the facts of Spiritualism have become better defined and even better established, the conclusions proper to be derived from these facts, have not been subjected to the same scientific analysis.

The first and transcendent value of the phenomena of Spiritualism, rests, I apprehend, on their supposed power to demonstrate the fact of a life beyond the grave. Now, that which is commonly called science, knows no such fact. If Spiritualism demonstrates it, the question which at once presents itself to an analytical mind is, by what particular fact, or by what group of facts, is it demonstrated. Is it this or that, one or several, or all the phenomena combined, that transfer this great question of the ages from the realm of speculation, of doubt, of hope, of belief, to that of absolute certainty.

It is not true that a large part of spiritualistic literature, tacitly assumes spirit existence as a reality, and that arguments and inferences are drawn almost entirely on such assumption; yet science should take nothing for granted, least of all should it be so illogical as to beg the very question it proposes to solve. Manifestly a scientific demonstration of an unseen world of human spirits, must be reached by the presentation of facts, which occur either directly and palpably through the agency of those spirits, or which at least, utterly preclude any other agency. Evidence short of this may raise a presumption, but cannot establish a demonstration. Such presumption may range all the way from that which is called preponderance in civil procedure, to that point which jurists define as beyond a reasonable doubt, that degree of certainty required for criminal conviction, and yet wholly fail of demonstration. Presumptions may justly create a belief; demonstration alone can create knowledge.

It will, no doubt, be readily admitted that any fact which can be adequately accounted for by referring it to human agency, has no tendency to prove a world of spirit; for we are not justified in introducing a God unless the difficulty requires such intervention. Yet here we are liable to fall into the very error so characteristic of men of science in dealing with the facts of Spiritualism. They assert that certain phenomena cannot possibly occur, because it is contrary to natural law for them to occur, thereby assuming that they know the limit of possibilities under natural laws. Must we not either forgive the trespasses of these savans, or else ourselves be more cautious in assertions that such and such

phenomena transcend the limit of human power, and are, therefore, spiritual in origin.

Not many years ago it was supposed that all forms of life in and about the globe were known to man. The invention of the microscope dispelled this error, and disclosed myriads of beings which our natural vision never could have discovered. In view of this fact, and of traditional beliefs as well as of later theosophic studies, could an investigation be charged as being conducted with a too extreme refinement, which seriously considers the possibility of the existence of gnomes, sylphs, undines, or other elementary or magical beings, and whether any part of the phenomena called spiritual is attributable to the influence of these beings.

I do not offer these latter suggestions in a cavilling or hypercritical spirit, but merely to hint how much is involved in the word knowledge—certainly a very dangerous term which should be handled with extreme care, but which many writers and speakers in discussing the question of a future life, handle with as much nonchalance as that with which the juggler tosses his butcher knives.

Herbert Spencer defines science as organized knowledge. If there is any merit in his definition, should we not, in order to claim Spiritualism as a science, first collect and establish our facts, then arrange and classify them, place them in their appropriate species or class, define their uses and value, determine what phases or incidents, well authenticated, furnish direct, what furnish circumstantial or corroborative evidence of immortality; what facts have been duplicated or paralleled by human agency; what facts could reasonably be conceived to be performed by human agency, and lastly what facts necessarily imply other than human agency; in short, furnish a handbook of Spiritualism, which shall be a guide to the novice and student, and enable them to know the comparative value of the facts which they discover.

By such means only does it seem to me that our house can be built upon a rock. There can be no question that there are many good spiritualists whose foundations of belief, if subjected to the driving storm of scientific reasoning, would prove to rest upon the sand. You yourself, had some experience of this fact, when you suggested lately in your editorial columns, the difficulty of ascertaining when the views of clairvoyance were subjective and when objective, and when you questioned how far the words of an inspirational speaker might not sometimes be the reflex of an exalted imagination. The consternation which your criticism occasioned in some persons, seemed to show that you had broken their idols and shattered their faith. In despair, they almost asked if it was because there were no graves in Egypt, that you had taken them out into the wilderness of doubt to perish. What had they gained by leaving the Egyptian mysteries of theology, which were at least hallowed by the memories of their fathers and by many tender associations, and where they had so long sat by the fire-side of faith and eaten the bread of life to the full.

Now, if these things occur in the green tree, what shall be done in the dry? Spiritualism is yet young. It has hardly emerged from its age of ridicule, though, which all reformers must pass. Deep as its facts, the enemies of Spiritualism have not yet felt called upon to severely question its theory or conclusions, especially as the most numerous and bitter class of opponents, the church people, claim a similar series of facts as evidences of their own religion, hence their only line of attack could be against the facts themselves. But the time is rapidly approaching when the reality of these phenomena will be unquestioned by any intelligent person, and then the dissecting knife of criticism will be applied to the inferences which these facts are claimed to induce. We should be ready for the attack and, therefore, should not extend our line of battle over a larger ground than we can firmly maintain.

Is there not among your able corps of contributors some one who can see the necessity for such a classification and who will give to the public this much needed light? Some one who can lay aside the weight of prejudice that do so easily beset us and look only to truth as the author and finisher of our faith?

J. L. BARKER.

A paper published at Farmington, Minn., speaks as follows of the lectures of G. H. Geer.

Dr. Geer, of Wisconsin, gave several lectures in this place on Saturday and Sunday last. Mr. Geer has consented to act as State agent and lecturer for the Spiritualists of this state, and is fully authorized to preach by the association. He is a ready speaker, uses good English, and is not lacking in ideas. His discourse on Sunday afternoon, on "The Church of the Future," was full of substantial truths and progressive ideas. Geer is not a destructive; he does not condemn, but approves all that is good and commendable in all societies, and thinks with proper segregation from each and the proper inculcation of the spiritual element, the Church of the Future will be formed, with abundant culture and suited to the every want of the human mind, soul and body.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

(CONTINUED.)

(Copyright Secured.)

"It was a dangerous place to live in, because masses of rock were continually falling. The man heard the rocks cracking, and ran, but they caught him. She hunted him a long time, and the child was nearly famished when she returned."

Were these really the last of the Siderians? I thought when the examination was made that they were, but a subsequent examination showed that this was not really the case. Doubtless in many valleys human beings were out off from their fellows and gradually died out.

"The people I described as dying out in the valley were not the last on the globe. There were several places like it. I see quite a large valley now with immense mountains round it, near where the Medisiderian Sea was. It is quite fertile; a stream runs through it into a sea 50 or 60 miles across. Here are 6,000 or 6,000 people; they have no city; some live in caves and some in houses; they have machines that bore into the mountains for years for water. The people are broad across the breast and have rather small limbs; they are very intelligent. There are some animals left, some birds even. The lama-like animals are scarce, but there are many small rodents. Mushrooms grow all around in the shadow of the rocks and people gather them. Mosses and bunches of grass grow in many places and bushes two or three feet high, on which goat-like animals feed. Grain is raised and some fruit; there are no fish that I can see. There is a very long, sweet and juicy root, which is broken into pieces and cooked. It requires rich soil; the soil there is very rich. There are no railroads, but very good wagon roads on which wagons go by power, one at a time, for the roads are very crooked.

"When a large rock is going to fall in this neighborhood, the people blow it out. Great masses keep falling and take up room. There are store-houses half a mile in the rock. There is a powerful explosive in use here; it is white like paper and is touched off by electricity. I saw a rock 40 feet through lifted by it 50 or 60 feet high; it fell into the creek instead of on cultivated ground; it would have spoiled a ten acre field. When a rock falls on valuable land, it is blown up and taken away. The rock is quite rotten. The people live to a great age, but some are killed by the falling rocks. They eat mushrooms, grain, fruit and the flesh of goats.

The creek would have dried up long ago if they had not tunneled into the mountains and made artesian wells. Some wells dry up and they are obliged to bore deeper. There are 20 or 30 well-machines going in this valley all the time. Water is run all over the land to irrigate it. It rains very seldom, generally in the winter; there is a long dry season.

"There is not much fire in the centre of the globe, perhaps 100 or 200 miles. The world is creviced and cracked all over; I see some crevices 10 or 15 miles deep. It would be difficult for us to live in that atmosphere, it is so thin. The Siderians seem to get along well, but they are decreasing every year. Few women have more than three children; all have some. A larger proportion of the children live than with us.

"There is a strange instrument used here, that may be called a lightning-striker. It is set up like a telescope; a man sights through it, then he or another touches a spring, and it shivers the rock he aims at. These people are continually making soil; the rotten rock is very poor. They get soil high up on the mountains. Sometimes large quantities fall in. Some of the wells here are an immense depth. Men do not work more than 12 hours out of the 24; women as much. Around that sea the land is barren and sandy; nothing grows. The creek runs through a crevice into it. The valley where the people live is 200 feet above its level.

"I come up in time 5 or 600 years and I see no one. Back of that time there were four or five families in a cave; they cultivated about 10 acres of ground. They have a few goats and live on mushrooms and grain. They do not cultivate the soil much; they have large stores of grain in granaries. Half the population of the valley was killed before this time by an unexpected fall of rock.

"I see now what I think are the last people of Sideros. There are two or three babies, their fathers and mothers, three or four old people and a girl and boy. The older people want the girl and boy to marry, but he will not consent. He says their children would only inherit misery. He is in favor of all committing suicide. He says the father and mother of the babies were fools to marry; they laugh; they do not care much. Spirits come among them sometimes. But even spirits seem generally to have left. It takes them a longer time to come here than it did before.

"Rocks fall so frequently that the men are afraid to go into the valley; the boy will go out though. He gathers mushrooms; he is of a reckless disposition. The old people die; the babies are unhealthy; there are only six persons left now. They have plenty of grain left, and light from the electric lamps and plenty of water, but the animals are all dead. The boy says he would not live, if it was not for taking care of the others. The young children are sickly and peevish; I think they need sunshine.

"Rock fell at the entrance of the cave, when the boy was out, and it was several days before he got in again. They live for a considerable time. The children die at 8 or 10 years old. There are only four left now. The girl is the last one alive. The boy gives up and dies, the others die in middle age and the girl, then a woman, cares to live no longer. The light goes out, she does not understand how to attend to it; and she dies at last in total darkness. She was quite good looking. Her spirit friends visited her frequently before she died.

"Great crevices open in the valley and avalanches of rock fall into it. The world existed long after this before it was broken up. It seems as if the spirit of the planet departed and the spiritual beings long before its destruction."

The last sentence is suggestive. Have planets a spirit that departs from them, when they grow old and die? Is it the possession of this spirit that enables them to develop organic beings? Is the spirit of the planet essential to the spirits of human beings that have developed upon it, and when it departs do they of necessity leave it? How little we know.

THE SPIRIT LAND OF SIDEROS.
Those who believe in the existence of man's spirit after death, are naturally interested in the condition of that spirit, when worlds break up and return to the parent sun. Does the Spirit-world of a planet return with the planet, and is the destruction of all spirits the result?

I received from Mrs. Kimball the following in reference to this interesting question, obtained from a Fairbairn specimen; it seemed so novel, and, in some respects, so different from what I had previously received, that I should not have published it had I not received independent confirmative evidence:

"I see a time when Sideros was dead—no living thing

upon it. The whole country looks like gray ashes, but more solid; there are spots where it looks almost black, and like solid rock. Some interior source seems to throw this desert matter up, and whole continents seem enveloped in a gray smoke or dust—great columns of smoke mingled with stones and some kind of matter that is liquid in some places. I can go over vast territories of this ash-like stone, much of it crumbling to the finest dust, that rises into the air or is taken up by it."

This crumbling condition of the rocks of Sideros has been observed by many psychometers. Mrs. Denon seeing the rocks of Sideros crumble, said during one examination, "I do not understand what destroys the power of adhesion." Some time afterward, during another examination, "The sedimentary rocks were, I think, disintegrated most readily and burst up in their passage through our atmosphere most easily, and that is the reason why so many of the aerolites are metallic. The different kinds of material seem separated in their course." The sedimentary and fossiliferous rock of Sideros having been generally disintegrated, our chances of obtaining a key to its geology by ordinary means is very slight. The petroleum contained in its rocks could not be dried up as its water was, so sinking down, as the planet became deeper creviced, many of the rocks became saturated with it; hence we find meteorites containing hydrocarbons and giving off a bluish-smell when heated. "Norden-skiöld found that a fragment of the largest iron, when heated to redness, gave off more than 100 times its volume of a gas, which had a bluish-smell; it was evidently gas not simply occluded by the metal, but was produced by the decomposition of the organic matter in the meteorite."

My opinion is that the liquid which Mrs. Kimball saw thrown out, in the dry and crumbling stage of Sideros, was petroleum, with which the little world seems to have been well supplied.

She continues:

"Wherever I look there is nothing to be seen, but the effect of this interior combustion, tearing up everything and making powder of it, while darkness covers the planet. It is a hideous sight, more terrible than I can picture; such a sea of dense blackness and destitute of all created life."

(To be Continued.)

Preface to "Scientific Basis of Spiritualism"

The claim that there is a scientific basis for Spiritualism will be an offence to many. Indeed, the mere announcement of this work has called forth adverse pre-judgments because of its title. But constantly recurring facts, which have stood the test of more than thirty-three years of ridicule, denunciation, and antagonism, must be admitted as having within them some stubborn elements of vitality, if not of scientific verification.

What is science but a collection of truths, suggestive of an inference? According to John Stuart Mill, the language of science is, "This is, or this is not; This does, or does not happen. Science takes cognizance of a phenomenon, and endeavors to discover its law." Surely, under this ruling Spiritualism has a scientific basis in its proven facts.

The man claiming to be scientific, who imagines that he knows all the laws of nature so thoroughly that occurrences like clairvoyance and direct writing cannot take place without transcending the boundaries of scientific recognition, is himself under an hallucination more serious than any which he affects to deplore.

The neglects in all ages of the world to treat these and cognate facts with fearless, scientific scrutiny, has been productive of incalculable mischief. In ancient times, the assumption that all that comes from the unseen world, certified by seeming miracle or preternatural power, must be from God or from gods, led to all sorts of theosophic impositions, superstitions, spurious revelations, and wild delusions.

In medieval times, and during the witchcraft excitement, monstrous cruelties were practised under the sanction of law through the failure to recognize that nothing occurring in the realm of nature can be supernatural, and that all phenomena whatever are subjects for cool scientific investigation and analysis. Certain remarkable psychic phenomena were construed as Satanic and unnatural, and an ancient Hebrew prohibition, founded in ignorance, was made the excuse for punishing with death innocent persons suspected of producing in others, mediocrity affected, any inexplicable manifestation of abnormal power.

In our own day, though belief in spirits has been repudiated extensively, the credulity of unlearned theists threatens new dangers. By dismissing the phenomenon as impossible, unnatural, or supernatural, specialists in science—who, however eminent in their own departments, are ignorant of the first rudiments of the psycho-physical science, now inchoate—instead of checking superstition of their scornful attitude, are really giving it its excuse for being. Persons experimentally sure of the phenomena, finding that they can get no guidance or light from men of science, qualified by laborious study and experiment to explain the occurrences, either put premature constructions on what they witness, or yield a too hasty credence to the assurances of some medium or of a modal pretender claiming a divine or high spiritual inspiration. Even so it was in the old days of oracles, seers, and myths, and so it may be again, with variations, unless a science, at once searching and liberal, reverent and intrepid, shall interpose to prevent such a revival, and protect the unwary from the frauds and delusions to which a little display of medial power may lead.

The attempt made in 1870, in London, by Professor Lankester, a specialist in physical science, wedded to the materialistic monism of Haeckel, to put a stop to the phenomena through Henry Slade, the medium, and to do this by the strong arm of the law, was simply an act of superstition, prompted by the same fanaticism (taking the form of unbelief instead of belief) which actuated the proceedings of "Matthew Hopkins, of Marston, Kent," the famous English "witch-finder" of the year 1645. The first scientists of Germany at once exempted Slade from Lankester's suspicions; and Zöllner says, in reference to Slade: "The physical facts observed by us in his presence, negatived on every reasonable ground the supposition that he, in one solitary case, had taken refuge in imposture. In our eyes, therefore, he was innocently condemned—a victim of his accusers' and judges' limited knowledge." The recent remarkable occurrences in open church at Knockmore, in Ireland, where hands and living figures have mysteriously appeared, show how important it is that these phenomena should no longer be evaded.

Rationally studied and interpreted, untrammelled by delusion, self-generated or imposed by others, Spiritualism is the one safeguard against all superstitions. It shows that the unseen world is as much with the sphere of universal nature as our own; it is the solvent of many mysteries that have perplexed philosophers and stultified historians; it shows that not spirits, but our own misconstructions and unchecked passions, are what we have most to fear. That bad persons have entered its ranks, and that slightly persons have brought it into ill-repute—that it has been used to deceive or mislead—should make the obligation all the more obvious to the generous mind to help to sift and co-ordinate its facts and arrest its abuses.

It is therefore with regret that I find so liberal a champion of truth as R. W. Emerson recommending ignorance as the best policy in regard to a subject which, in the hands of fanaticism or imposture, has been the cause of such great disasters and mistakes, public and private, as far back as history goes. In a recent article on "Demonology," this distinguished writer remarks: "There are many things of which wise man might wish to be ignorant, and these spiritual phenomena are such. Shun them as you would the secrets of the undertaker and the butcher." *Et tu Brute!*

This is all wrong, ideally, really, and morally. Even the comparisons by which the sentiment is illustrated are vitiated by unsoundness; for however our esthetic sensibilities may recoil, what is it but pusillanimity to ignore "the secrets of the undertaker and the butcher?" Have we no care as to how the cast-off body of the beloved one may be disposed of? Are we indifferent as to what sufferings may be inflicted on the poor brute whose life is to minister to our carnivorous appetite? The sentiment has no saving grace; it is hollow and spurious. Not by trying to make unshun their truth as something disagreeable will the philosopher deter any but the timid or weak from finding out all that is genuine and demonstrable in phenomena foreshadowing a continuous life for man.

Contrast the advice with that of Dr. John W. Draper, the well-known professor of chemistry and physiology in the University of New York. Referring to the mysteries of life, he says: "God has formed our understandings to grasp all these things. I have no sympathy with those who say of this or that physiological problem, 'It is above our reason.'" And, as if anticipating these super-sensuous phenomena, which our Concord sage would have us shun, the eminent physiologist tells us, that the application of exact science to physiology is "bringing into the region of physical demonstration the existence and immortality of the soul of man, and furnishing conspicuous illustrations of the attributes of God."

The progress of modern Spiritualism has been something marvelous. In less than forty years it has gained at least thirty millions of adherents in all parts of the world. Adapting itself, through its eclectic affinity with all forms of truth, to all nationalities and classes, and repeating its peculiar manifestations everywhere, among persons ignorant of its forms and its antecedents, it presents the features of a universal truth, the developments of a grand, transcendent science, confirming all the traditions and intuitions of the soul's immortality, and heralding a dawn before whose light every other science, relating to the nature and destiny of man, must seek to orient itself hereafter.

Objections to the existence of a fact of nature must needs be unscientific; but as they continue to be brought up against Spiritualism by persons otherwise well informed, I have devoted some space to their refutation.

But the time has gone by when the facts of this volume could be dismissed as coincidences, delusions, or frauds. The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now "the despair of science," as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt.

The Scientific Basis of Spiritualism, by Esop Sergeant. 12 mo. cloth, pp. 372 pages. Price \$1.50. Postage 10 cents.

Spirit Message.

The Rev. Samuel Watson sends us the following message given to him through the mediumship of Mrs. Annie O. T. Hawks:

The record of past events of spirit manifestations, show plainly the great error brought about by the want of a proper and truly spiritual desire for that food which shall ennoble and elevate man. The selfish and corrupt appetites are too often fed and pampered by the advice of spirit control, and such counsel is looked upon by far too many Spiritualists as righteous, repeated and taught as in advance of the teachings of the churches. Here comes one of the great stumbling blocks in the way of the advancement of the harmonical and divine principles of the philosophy of spirit return. The true philosophy of Spiritualism is to harmonize and lift all out of error, regardless of sect or creed, that the good in all may sympathize with, and work for, the unfortunate everywhere, lifting out of evil all who may be surrounded by influences which corrupt the pure principles of their nature. What good are all of these beautiful teachings, if those who do most earnestly and dogmatically contend that the only true doctrine is the teaching of Spiritualism, continue to live as if the only pleasure of this life or the life to come, was by indulging their fleshly appetites, in striving against one another, and with you and tongue striking like madmen at the altar whereat they receive the sacrament. We would ask such how far they have progressed, and why is it that by their lives they give the lie to all the grand rudimentary precepts which are recorded as harmonical teachings, and which form the arch that supports their temple.

One thing must be—the animal in man must become subject to the control of the spiritual. The avenues through which messages are sent, must be cleansed, and should it be that such avenues or instruments are so closely wedded to the appetites, that only lustful natures find it pleasant to affiliate with them, then it is best that for a time fewer instruments be made use of. There are cases where conditions so impair the aura, that evil influences often find their way in, to the detriment of the better, who are waiting and watching until some high minded soul knocks and opens the way for their return. Spiritualists, who have learned this law, are the ones to whom the angel-world looks, to strike the blow which is to sever the chain that today holds in bondage hundreds who profess Spiritualism, and whose constant cry is, "Up with the spiritual banner—force down and crush out all who do not believe as we do." They are the ones who create harmony where harmony should exist; they cause distrust wherever they go. With no knowledge of the philosophy which they advocate, they throw a cloud over many an honest soul who is striving for the light. Bands are forming and many are now at work, urging the elements of man's better nature to strive for the labor of good, and winnow out the chaff that the measure of good deeds may swell to overflowing, and the perfect law work upon a more perfect principle. In order to do this we must break up much of that which has been done so as to entirely change basis.

The great proof which forms the link in the chain of the spiritual and material, and creates the most positively tangible evidence that man has of the return of spirits, is made dim and uncertain through the selfish and corrupt nature of the surroundings. The material predominates, and while the proof may be beyond a doubt, of the presence of beings separate and apart from the medium and other parties who may be present, there is no proof of an intelligence of any degree of spirituality; to the contrary the materialized spirit in many cases uses coarse and rude language, often showing plainly the selfish and envious disposition of undeveloped man. Until this order of materialization can be changed, and the spirit stands out before you luminous, as all advanced spirits are when clothed in the perfect aura of pure conditions, there will be a check to the developing of mediums for materialization. The same will apply to the test medium. Your spiritual teachers and lecturers to day are, through the directions of intelligent and advanced spirits, laboring earnestly to educate Spiritualists up to a degree of spiritual intelligence, that they may see and understand the necessity of educating themselves, that they may the better teach those who look to them for instructions; that they show by their works what and who they are, and no longer condemn their neighbors who differ from them, but let the light from their altar so fall, that it may diffuse its rays into every home and heart.

Let there be more of the true teachings of reformation and spirituality, with less of the phenomenal, thereby instructing and developing minds, that as the phenomenal presents itself, it may come as a token of a great fact whereby you may believe that which you have heard, using, not abusing; receiving with grateful hearts every token of love and striving unceasingly, that progression may mark its way all along the line of your life, never content with well doing, but ever striving for the best, that Spiritualism may prove their doctrines by their works, and forever crush out the dogmatic spirit of ignorance. The manifesta-

tions will then be clear and undebated; materialized spirits will be clad in spiritual vestments, all crowned with the glory of righteousness and the splendor of the holy kingdom from whence they come. Flowers will no longer be pilfered from earth's gardens and hot houses by spirit hands, but from the aura of the medium blending with spirit aura, they will be materialized, held in perfect form by laws understood by spirit chemists; quickened into life by electric heat, these flowers can only exist as long as the chemist can keep around them, through the aura of the medium, the chemical elements necessary for their life. As soon as this power is withdrawn, they pass back into the component parts from which they were formed. Mediums possessing the aura necessary to assist in such materialization, must live pure and perfect lives. These are ancient chemists who have it in their power to bring about conditions through certain organisms, and materialize precious gems, rare stones, such as would awaken thoughts in the minds of men for future culture, but man, so far, has been so selfish that the presence of costly gems would only increase his love of gain and avarice; this would be dangerous to spiritual minded media, and bring about an injury to the organism which could not well be repaired.

The day is coming, however, when to such as are prepared, these gifts will come; so do not let your hearts be cast down or your spirits depressed, for the truth is not quick to develop through the dark mistakes which are everywhere; but as all perfect things take time to increase and perfect their beauty, so these glories will come to you as you quicken the conditions by fearlessly working against all errors. These gifts are not necessary to your happiness or your salvation, but that your souls may rejoice in the presence of these beautiful tokens of spirit love, giving to you while yet in the body a foretaste of the life immortal.

The spirit lights, such as perfect conditions enable spirits of a high order to bring, are not the pale glimmering of a taper's ray, such as to-day are called spirit lights; but they are the unfolding of a golden cloud like unto the brightest rays of the setting sun, held in compass a yard and more square, where you will see reflected beautiful scenes of spirit realms, pictured gardens, blooming lawns bathed in amber and purple, with spirit homes and temples clearly seen upon the surface of the spirit mirror. The room wherein this light shall appear, will be bathed in the rays which fall from its surface.

We do not tell you this as the fables of the East were told, but as a fact which we would prove to you, were the conditions of your lives made perfect. Rooms held sacred, closed from all parties save those with whom we would hold communion, are always necessary for the greatest gifts. Robert Dale Owen, Walter Scott and Melancthon are now with you, and wish you to know that they are working for you and for the spiritual growth of your household. Your youngest son has a great amount of spirituality in his nature. The material for a wonderful, a gifted medium, is in his organism. We will come again when the band directs. We are ready to answer any question that you may desire to be informed upon.

Truly yours for the right,
Edward, called the Rover,
Agent for the Band.

J. M. Peebles to William Denton.

While I would not praise Jupiter for his trident, I would and do honor you alike for your scientific attainments, outspoken manliness, candid, teachable spirit, and published works. Neither extravagant assumption, bombast, nor dogmatism, are found in your kit of mental working instruments.

You were at the Lake Pleasant Campmeeting. The address you gave on Saturday was well enough for those who needed to have their idols smashed to flinders. More destruction, however, is becoming state business. The clown that pounded the dead "coon-skin" to make "the coon dealer," could have expended his energies more wisely, so it seems to me, in planting a cornfield. Thinkers demand construction.

Your Sunday's lecture, "Whence and Whither, the Origin and Destiny of Man," was as eloquent, as magnificent and instructive. It gratified me to hear you say, giving the reasons, "Here I differ from Darwin." It further gratified me exceedingly, to hear you affirm so positively, in substance, that you perceived an intelligent mind governing the universe by immutable law, and that there was evidently a divine pre-arranged tendency in all things. Or otherwise expressed, you put yourself squarely on the side of a rational Theism, rather than a nihilistically Agnosticism.

Though reluctant to even seemingly oppose a faithful co-worker, who has done so much for liberal thought, I find it incumbent upon me to follow the old Grecian in the Academy, who putting personal considerations aside, preferred truth to Plato. I refer now to your position in regard to "spontaneous generation." If I rightly understood you in your Sunday discourse, you at least partially endorsed the Bastian-Crosse-Haeckel theory of spontaneous generation. Haeckel in speaking of the primitive generations of monera, says:

"Only such homogeneous organism as are yet not differentiated and are similar to the inorganic crystals in being homogeneously composed of one single substance, could arise by spontaneous generation, and could become the primeval parents of all other organisms."

This class of writers, dealing largely in dogmatism, and occasionally interposing a misleading link, utterly fail in bridging the chasm between seemingly dead and living matter, between non-organic and organic life. Think of it—a living moneron spontaneously generated, "without organs," and composed of one single substance, the same as a crystal (say the diamond), going to work to produce "variations," which variations necessitate, so it seems to me, the correlation and interaction of various substances, organs, as well as consciousness and intelligence! Is it possible for the diamond to evolve, or resolve itself into the emerald and the sapphire?

Haeckel, I should never presume to quote as authority. Bastian having a reputation for candor and ability, advocates "spontaneous generation." And yet, Prof. Tyndall affirms most positively that the alleged facts of Bastian are no facts at all, and points out the fallacies in his experiments. Herbert Spencer, Huxley, Brenner, Virchow, M. Pasteur, M. Jobert, and other distinguished scientists of England and the Continent, utterly repudiate the theory of spontaneous generation.

"I do not believe," says Herbert Spencer, "in the spontaneous generation commonly alleged and referred to—that is that creatures having quite specific structures are evolved in the course of a few hours, without antecedents calculated to determine their specific forms, is to me incredible. Not only the established truths of biology, but the established truths of science in general, negative the supposition that organisms, having structures definite enough to identify them as belonging to known genera and species, can be produced in the absence of germs derived from antecedent organisms of the same genera and species. In the second place, my disbelief extends not only to the alleged cases of 'spontaneous generation,' but in every case akin to them."

And so Prof. Tyndall in the March number of the *Nineteenth Century*, after approving of Virchow's position as against spontaneous generation, writes thus: "My sole care has been that the potency of truth should be vindicated, and no denier of the potency of matter could labor more strenuously than I have done to demonstrate its impotence as regards spontaneous generation. While expressing, therefore, 'unshaken belief' in that form of 'materialism' to which I have already given utterance, I here affirm that no shred of trustworthy experimental testimony exists to prove that life, in our day, has ever appeared independently of antecedent life."

Am I to understand that you put yourself against Pasteur, Huxley, Tyndall, Virchow, and other profound scientists in this matter of spontaneous generation? And if so, what are your grounds for it?

Hammon, N. J.

J. M. FERRIS.

Woman and the Household.

BY ESTHER M. POOLE.
(Metuchen, New Jersey.)

"Ah, there's many a dream from the fountain of day
That to reach us unclouded, must pass on its way
Through the soul of a woman, and here is wide open
To the influence of Heaven as the blue eyes of
Helen."

Yes, a great soul is here, one that dares to go in,
To the prison, the slave hut, the ally of sin,
And to bring into each, or in it, there some line
Of the never completely out-trampled divine;
If her heart at high floods swamps her brain now
And then—

"The but sister for that, when the tide ebbs again,
As, often old Nile has subsided, his plate
Overflows with a second broad deluge of grain;
What a wealth would it bring to the narrow and poor,
Could they be as a child but for one little hour!"

So wrote Lowell many years ago regarding
Lydia Maria Child, who has so recently
passed from this child existence to "the land
of sunshine and eternal spring." As a philan-
thropist as well as one of the truest and best
of women authors which our country
has produced, Mrs. Child deserves more than
a passing notice.

Lydia M. Francis was born in the year
1802, near Boston, Mass., of colonial ances-
try, one grandfather having participated in
the battle of Concord. In her veins ran a
natural hatred of tyranny, since her father
was one of the most zealous workers in the
anti-slavery cause. She grew up with an
inquiring mind and great originality and
was greatly helped in intellectual training
by an elder brother who became in due
time a distinguished Unitarian divine and
scholar. At the age of twenty-two she pub-
lished her first book, "Hobomok, a Tale of
Early Times," and the next year one called
"The Rebels," containing an imaginary
speech by James Otis and a sermon by Whit-
field which were long regarded as genuine.
She established a private school soon after,
and in 1827 began a charming magazine for
children, called "Juvenile Miscellany." The
next year she married David Child a man
of kindred tastes and sympathies, and con-
tinued authorship as a vocation. "The Amer-
ican Frugal House Wife" was among the
first works of that character issued this
side the water, but Mrs. Child found her gen-
eral themes in "The Mother's Book" and
"The Girl's Own Book," the "History of
Woman" and the "Biographies of Good
Wives."

In the year 1833 she published a brave
work, the "Appeal for that class of Ameri-
cans called Africans." This book identified
her with that unpopular set of reformers who
saw "the demons of our fires, became the
salts whom we adore." Her brave and able
book called down anathemas upon her head
from those who had courted her as "fatten-
ing," but she obeyed the voice of conscience,
not custom, continuing to give such brood-
ers as "The Oasis," "Anti-Slavery Catechism,"
"Authentic Anecdotes of American Slavery,"
and the "Evils and the Cure of Slavery."
She found opportunity, however, to
follow the more peaceful walks of literature,
and prepared admirable Lives of Mrs.
Guyon, Lady Russell, and the Countess.

But her crowning literary and philosophi-
cal achievement, a work of the purest,
sweetest and most classical atmosphere, re-
dolent of a nameless charm and informed
with a delightful idealism, was her story of
Philothea, a Grecian Romance of the age
of Pericles and Aspasia. They who are so
fortunate as to own a copy of this little
book, possess something too choice and ele-
gant to catch the popular taste, but which
is highly valued by the cultured and the
thoughtful. It is now out of print, but well
deserves a place in the library of the scholar.
The characters of Aspasia, Eudora and
Philothea are skillfully portrayed; Lowell
afterward called Mrs. Child, Philothea in his
Fable for Critics, from which our heading
is extracted.

Strong reformatory instincts again crowd-
ed upon her literary tastes, for the year 1841
found Mrs. Child editing the *Anti-Slavery
Standard*, in New York City, and for two
years she sustained the duty alone as her
husband was too ill to give her the expected
help. In '43, she was relieved, and then
began her "Letters from New York," which
indicated a new departure in journalism.
After the elegant platitudes of the ordinary
writer, Mrs. Child's transcripts from the inner
life were a new unfolding, not only of woman's
capabilities, but of literary skill. She really
antedated the best kind of spiritual writing,
by her subtle suggestiveness, her exquisite
allegories, her ethical insight and her aver-
ment of the innate divinity of the human
spirit. Even to-day, after all the exposition
of the subjective philosophy, it will be found
that this intuitive souled woman had reached
the verities of life and probed its depths,
as but few have been able to equal.

After these inimitable letters came "Fact
and Fiction," "Flowers for Children," "Life
of Isaac T. Hopper," and various sketches
and tales. In 1855 was issued her most val-
uable and labored work in three volumes,
"The Progress of Religious Ideas through
the Ages." Eight years were given to its
preparation, and it still remains an invaluable
book of reference. After the arrest of
John Brown, Mrs. Child's correspondence
with Gov. Wise was published and attracted
great attention; she was a zealous worker
for the soldier and the slave during the civil
war. At its close she edited choice selec-
tions relating to old age, entitled, "Looking
Toward Sunset," and in 1887 appeared her
last book, "A Romance of the Republic,"
full of powerful and dramatic elements
and based on incidents of slavery.

Ever since that period, Mrs. Child has
been living in tranquil retirement, calmly
preparing for the welcome change which
has finally come. A literary artist, a deli-
cious woman, a versatile and sparkling nature,
her noble independence of character, her
spiritual development, her mingled strength
and sweetness, her sympathy with the op-
pressed and sorrowful have stamped them-
selves on this generation for good, and won-
derfully aided women as well as society at
large. "She hath done what she could."

The Senate and House of Oregon have
passed the constitutional amendment in
favor of Woman Suffrage. Another Legis-
lature must also pass upon the amendment
before it can go before the people. There
are strong, energetic, clear-headed women
in that pioneer State, and men who are their
peers, and they will not let the tide of pro-
gress go backward. We congratulate those
arduous workers, Mrs. A. S. Dunway espe-
cially.

It has long been known that Mrs. Stanton
and Miss Anthony were at work upon a his-
tory of the agitation for Woman Suffrage,
and a recent *Herald* reporter gives an inter-
esting sketch of the work, which will soon
be issued in two octavo volumes of about
400 pages each. The expense of publication
is to be defrayed by a prominent philan-
thropist woman.

"Asked when she began her life work,
Mrs. Stanton replied: 'They tell the story
incurably on the platform. In my girlhood
I spent much of my time in my father's
office. We dwelt in a Scotch neighborhood,
where the practice was to bequeath the prop-
erty to the eldest son. My father being a
Judy many widows appealed to him for re-
lief from the injustice done them under the
custom of thus devising property, and I
heard him read the law to them. I became
profoundly impressed. One poor Scotch woman's
recital affected me deeply, and as the
clerk in my father's office had, at my re-
quest, marked all the laws that oppressed
my sex, I determined to remedy the evil. So
I went to the poor woman and bade her dry
her tears, as I intended to cut out of the law
books the laws under which she had been
robbed. The next day I learned that she had
told my father, for he called me to his side
and explained how the laws are made, tell-
ing me that I should merely mutilate his
books if I cut them, for the same laws were
in the books of all other lawyers. If I would
erase those laws I must go to the legislature
and persuade that body to repeal them. Then
I resolved that I would work until I
had induced the legislature to purge the
statute books of all those laws that were
crushing women.'

"The opening chapters will treat of the
World's Anti-Slavery Convention in Free-
mason's Hall, London, in 1840, whence the
woman's rights movement was evolved.
William Lloyd Garrison and Nathaniel P.
Rogers sat aloft in the galleries and would
not participate in the proceedings of that
convention because the women who had
been sent as delegates were not admitted—
among them Lucretia Mott.

"Women delegates were excluded by an
almost overwhelming majority and this in
an assembly gathered from all parts of
the globe to proclaim universal emancipa-
tion—done in the presence of such women
as Lady Byron, Anna Jameson, Amelia
Opie, Mary Howitt, Elizabeth Fry and Har-
riet Martineau. The clergy, with few ex-
ceptions, were bitter in the opposition. Al-
though an abolitionist they had been com-
pelled to fight both Church and Bible to
prove the black man's right to liberty, con-
science forbade them to stretch those sacred
limits far enough to give equal liberty to
woman.

"THE INCIPENCY OF THE MOVEMENT.
"As Lucretia Mott and I wended our way,
arm in arm, down Great Queen street that
evening, reviewing the exciting scenes of
the day, we agreed to hold a woman's rights
convention on our return to America, and
on the 14th of July, 1848, the *Seneca County
Courier*, contained an announcement of the
first convention, which was held at Seneca
Falls, N. Y., on the 10th and 20th of July
of the same year."

THE RELIGION OF SPIRITUALISM. Its phre-
nology and philosophy. By Samuel Watson,
thirty-six years a Methodist minister. Pp. 329,
12 mo. Price \$1.50, postage 10 cents. For sale
wholesale and retail, by the Religio-Philosophi-
cal Publishing House.

The name of Samuel Watson has become
a household word to all Spiritualists. He
represents the great class who have come
out of the churches, retaining more or less
of the training, methods of thought, and
educational bias of the organizations which
they have left. Of all the more prominent
persons who have found in Spiritualism a
refuge from the doctrines of the churches,
Mr. Watson from the first has been the most
free from prejudice, and taken the broadest
and most liberal views. This is the more
surprising because of his long training in
the ranks of the ministry, and his wide and
unswerving connection therewith.

He, of course, as would be expected, leans
to the religious side of Spiritualism rather
than the scientific, feeling that his great
life's work is to develop that aspect of this
great subject. He is conscious of the con-
trol of a band of spirits, "most of whom
were preachers," who have supervised the
work. He says in the preface:

"I, therefore, claim nothing for myself,
though I have written much of the matter.
It contains, I wish it distinctly understood,
that I have been used simply as an instru-
ment, through whom those who have passed
over the river of life can communicate
with those who remain, by impressing
me to write, select and arrange a book for
them."

From this stand-point, and with such
helpers, the work necessarily leans to the
Christian side, and treats all the questions
it discusses in relation to their bearing on
the received church beliefs. It does this in
the most commendable and gentle man-
ner, and no one can criticize its spirit of
genuine love and catholicity. Mr. Watson
says on page 150:

"There are fanatics among Spiritualists
as there are among all religions. The in-
tellectual Spiritualist appeals to reason as
well as the Bible, to establish the philoso-
phy of spirit-communion. He would
build up all that is noble in man, and
useful and improving in all organizations of
society, religious or otherwise. He would
not destroy, but spiritualize the churches,
and bring them to the primitive purity
whereby spirit-communion wielded such a
powerful influence for good over the masses
of mankind.... Spiritualism is a solvent
containing that principle which we be-
lieve is destined, ultimately to bind all re-
ligions into one."

How? He answers:
"We believe if the pure and simple doc-
trines taught by Jesus had been adhered to
in their primitive simplicity, that the civil-
ized world would have long since embraced
them as embodying the true principles of a
common brotherhood of humanity, and one
universal religion, recognizing one di-
vine heavenly Father of all the races of men."

We accept, in a measure, these views of
Spiritualism, yet we ask how is it possible
to "bind all religions into one" by the solvent
powers of Spiritualism, when such promi-
nence is given to one religious system over
all others? It is true, that Spiritualism is
such solvent, but when it has dissolved all
systems, is it certain that the primitive
doctrines taught by Jesus, will stand so
much above those taught by other seers, as
Christians, Buddhists, or Confucians? Jesus
the Nazarene, and Jesus as he is idealized,
in the mind of Mr. Watson, are very dis-
tinct creations. The ideal Jesus never ex-
isted, and is as various as the idealizing
mind. The real Jesus was a carpenter en-
dowed with the faculty of mediumship. In
all his teachings, and all important to
him, there occurs not a single state-
ment of truth not already known to the
world.

Again, when we are told that the Spiritu-
alist "would not destroy, but spiritualize
the churches," we are at a loss to under-
stand how this can take place. We know
that the churches are being spiritualized,
and that the spirit of the age of free
thought is waiting them away from the
grim coast of bigotry, but we also see that

all they gain in this direction, is so much
lost to them as churches. To spiritualize, is
to destroy. They have recognized Spiritual-
ism as their common foe, and sought—
"By malice, spite and lie,
To decerate its name."

Because, if the returned spirit teach that
man never fell; that there is no efficacy in
the atoning blood of Christ; that there are
not three gods; that there is no fiery hell,
nor horned devil; no golden New Jerusalem;
no judgment day; that life being contin-
uous, reform can begin beyond the grave;
that all days are equally holy, and all places
equally filled with the presence of God; and
that man can not get "lost" from an infinite
being, and that thousand other beliefs held
as sacred, are children's tales,—what is left
of the churches to "spiritualize"? What is
the need for the churches? Churches are
to save souls that never have been lost!
Mr. Watson's iconoclasm presents a mild
exterior, and its words have a honeyed
sound, and in the end the prophesy as ef-
fectual demolition, as the roughest idol
breaker could desire.

We have not space to even mention the
subjects of the many excellent chapters
wherein the multiplicity of facts coming
directly under the cognizance of the author,
are recorded, or the able passages devoted
to showing the inseparable connection of
the Bible with Spiritualism. The book
will fulfil an important mission among
church members. The undoubted honesty
of its author, his sincerity and integrity
of character, his wide celebrity as a Methodist
minister, and more than all, the gentle
manner he presents his subject, will gain
the book wide attention, and make it a valu-
able help to the cause. Brother Watson leads
others out of the church by the same means
he was led out of its pale himself. He is an ex-
ample of a church member "spiritualized,"
and when he succeeds in spiritualizing the
church, they will be all like him, and ready
to move on still further to the recognition
of the fullness of a church-name, which has
become meaningless.

Near the close of the volume, Brother
Watson has a chapter on Home Circles,
which I only regret cannot be inserted in
these columns in full, for it abounds in
valuable thoughts. He takes strong grounds
in favor of the "Home Circle," and most
true are his words, for on it the surest ex-
tension of Spiritualism depends. We
quote:

"We urge those who wish to investigate
the subject of spirit communion, to form
circles at home. This is the most satisfac-
tory mode for testing the truth of the phe-
nomena. There is no motive for deception.
They will do more than any other plan
of investigating to convince inquirers that
their loved ones are near them. What we
have realized in our own family, has been
worth more than all we have witnessed
from Boston to Texas, for more than a
score of years."

The fact is that the private home circle
has been too much overlooked and too great
reliance placed on professional mediums.
HUDSON TUTTLE.

FAMILIAR LESSONS FOR LITTLE GIRLS ON
Kitchen and Dining Room Work. For Industrial
Schools and for Homes; by Mrs. Harriet J. Wil-
lard. Chicago: Geo. Sherwood & Co. Price 25
cents.

Mrs. Willard has given us a little work of
sixty-three pages on Domestic Science, for
the low price of 25 cents, which should be
found in every household. It is intended
for the instruction of little girls, but there is
not a housekeeper in the land but could find
many things that would be of great service
to her. Mrs. Willard has given a great deal
of time and attention to instructing little girls
who must earn their living with their own
hands in domestic service, and there are
very many who will look to her with grati-
tude as being the one who first taught them
thrifty industrious habits.

In the Preface she says:
"This little book has been written with
the design of furnishing a primer so cheap
that it can be placed in the hands of every
little girl who needs instruction upon the
subjects herein treated. It was suggested
by the needs of Industrial Schools; but it is
hoped that it may be useful in many homes.
With no effort to be original, the writer has
simply tried to put in systematic arrange-
ment a few lessons, such as she has used in
her own teaching, hoping thus to be able to
assist other ladies who are engaged in the
great work of teaching little girls the use-
ful employments of life.
Should this little venture be favorably
received, the writer will at once offer a sec-
ond primer, upon the care of the body and
the bedroom, with instructions for the laund-
ry. Another is contemplated upon cook-
ing which will be prepared especially for
"little cooks." A fourth primer will contain
instructions for the seamstress on the use
of the needle and the sewing machine, with
hints on the purchase of dry-goods, and the
cutting of garments."

Magazines for November not before men-
tioned.

St. Louis Illustrated Magazine. (Mag-
azine Co., St. Louis, Mo.) Contents: Fine
Bluff, Ark.; "Oh, come to the West-Loze";
A Celestial Visitant; Neglected; Twenty
Thousand Pounds; Restaurants; Fashions
for November; Timely Topics; Life in the
Lone Star State; Servant Girl Tyranny; The
Antiquity of Craynet; Ladies and Sleeping
Cars; A School Story; Editorial Miscellany,
etc.

The Herald of Health (M. L. Holbrook, M.
D., New York.) Contents: General Articles;
Our Dessert Table; Topics of the Month;
Studies in Hygiene for Women.

Psychische Studien. (Oswald Reuter, Leip-
zig, Germany.) A Magazine devoted to the
spiritual philosophy, with able contributors.

Our Little Ones. (The Russell Publishing
Co., Boston.) We have just received num-
ber one, vol. one of this monthly magazine.
As the name indicates it is devoted to the
children, and from the initial number we
judge it will amuse and interest them. It
is printed on good, strong paper, large type,
and has a handsome and attractive cover.
The publisher intends to fill the magazine
with productions of writers gifted in pleas-
ing and benefiting little people. Price per
year \$1.50 in advance.

The Southern Medical Record. (R. C. Word,
M. D., Atlanta, Ga.) Contents: Original and
Selected Articles; Abstracts and Gleanings;
Scientific Items; Practical Notes and For-
mule; Editorial and Miscellaneous.

THE FREE DAY Made Selling the
Platform Family Scale
We have recently up to the day. It
is a new and original work, and is the
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To the thousands who in the course of a year write enthusiastic encomiums upon the JOURNAL, the editor would say: Now is your time to show by works as well as words how much you desire its prosperity and increase of influence. Send in the trial subscriptions. Of course we prefer to have them for fifteen months at \$2.50, but don't hesitate to take them for three months at thirty cents. If you like the JOURNAL and believe it is doing the good you say it is, then indeed it is not your duty as well as your pleasure to induce your friends to partake of the benefits you are receiving?

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

The Lost Found.

BY DR. D. ANDREWS DAVIS.

I've number'd rolling years, Ellen,
With autumn and with frost,
Since darkness claimed my heart
When thou, dear one, wert lost.

Ah, yes! that grievous wound, Ellen,
Is sadly painful yet.
And balm to heal such deep, deep wounds
I know not where to get.

You wander'd down the brook, Ellen,
And over hill and glade,
And through the dismal woods, dearest,
Your precious footsteps strayed.

From morn to darkness night, Ellen,
Thou earnestly wert sought,
Ay, and 'till morning came again,
But oh! they found thee not!

And then fell many a friend, Ellen,
Wept playing tears for thee,
But weeping for the soul most sad,
Might well have wept for me.

But still, I wearied not, Ellen,
Though others did despair,
I asked of Heaven where Ellen was,
And Heaven heard my prayer!

And then in wildest joy, Ellen,
With tears all unexpressed,
How like a dove with bleeding heart
You tossed to my breast!

And then how blest was I, Ellen,
Thy little feet to guide,
And how my overjoyed bosom throbb'd
Responsive at thy side!

Oh! that expressive face, Ellen,
Can ever I forget?
That hopeless grief and deep despair,
How plain the vision yet!

I saved thee once again, Ellen,
When near a watery grave,
I proudly bore thee from the flood,
From out the deep blue wave!

But now, beyond my reach, Ellen,
In wilderness or wave,
Thou art where only God, dear one,
Can hold the power to save.

They've placed thy mortal form, Ellen,
Beneath the dewy sod,
But O, that glowing soul of thine
Is sparkling with its God!

Safe, safe, ah! yet all safe at home!
I have not lost thee now,
For, oh, those blessed hands how sweet
They are upon my brow!

And when I journey on, Ellen,
And near that shivering shore,
I know your hands will wrap in mine
To give me welcome o'er.

And are souls blended there, Ellen,
By infinite decree?
And then might thine be blent with mine
For all the time to be?

Oh, if that should be so, Ellen,
And then wert mine for aye,
The debt I then to Heaven should owe
No soul could ever pay!

**MESSAGES HEARD CLAUDE-
ENTLY.**
Given Through the Mediumship of
Mrs. Clara A. Robinson, No. 2830
Michigan Avenue.

Tell Dr. Duke and Della that Francis is often
with them. [This voice sounded like a male voice,
so I have spelled the name as such; should names
be wrongly spelled, friends must attribute the mis-
take to me, as I can only spell them according to
the sounds.—Medium.]

My name is E. F. Cooke. I lived in Milwaukee,
Wis. I have been in spirit-life more than two
years. I was a lawyer by profession. I thought
this thing of spirits coming back was all nonsense,
but find there are more things in heaven and
earth, than are dreamed of in my philosophy. I
not only still live, but I can return and view my
old surroundings when conditions are right.

I passed away from Aurora, Ill. five or six years
ago. I was tired of life and took a dose of mor-
phine, hoping that would be the last of me. Alas!
now mistaken I was, and many, many times, have
I wished myself back again in the form, that I
might atone there for my rash, wicked act. There
is another life, and in that life there is not only
compensation, but retribution. Say that I am
Mrs. Reynolds.

I died at Lee Center, New York; was nearly
seventy years old. I have many friends that will
be glad to hear that John G. Webster still lives.
Tell them the life beyond theirs, is the real life.

I passed away from Salem, Mass. I did not
want to die, for I was young, and life was very
sweet. My attachments were strong, and al-
though I found many friends here to welcome me,
I missed those I left upon the earth. But now I
have no regrets, and am glad I am here. My
name is Eva B. Thomas.

I died in Jersey City, of what the doctors called
disease of the kidneys. I was an old man, over
seventy, and life through suffering had become a
burden to me. My name is John Tice. I have a
daughter, Mrs. Hackett. I hope that some one
who sees this will direct her attention to it. Tell
her if she will go to some medium that I will try
to talk with her.

I passed away from earth very suddenly in San
Francisco. Say that Chester E. Hall still lives.

**An Appeal for the Family of Wm. H.
Lambdin.**

To the Editor of the Religio-Philosophical Journal.
Mr. Wm. H. Lambdin, who died recently, left
his family in very destitute circumstances, his
wife having two young daughters to provide for,
with no available means of earning a livelihood.
She has his books and plates, and is desirous of
some one taking hold of them, as Agent or other-
wise, to advance their sale. Unless some one does
so, they will be lost, and Mr. Lambdin's life be
wasted, his life having been given to his books.
They include a new work, issued just before his
translation from earth. Any person inclining to
take hold of the circulation of these books may
correspond with Mrs. Mary E. Lambdin, 519 Pop-
lar St., Wilmington, Delaware. These charitable
dispositions cannot do better than send their note
to Mrs. Lambdin in this the hour of her distress.

WM. EDWARDS COLMAN.

Frederick of San Francisco.

L. Meyer writes: To say that I entirely ap-
prove of your method of dealing with impostors
of all kinds, expresses my sentiments but feebly
of your value in the cause of truth and
purity. When I see so much "trimming of sails"
to catch the popular breeze in the religious and
political press, even to advocating the election to
the highest offices in the gift of the people, of
notorious frauds, I rejoice that there is at least
one editor in this wide domain of the United
States, who dares express his opinion boldly and
fairly, regardless of consequences.

Mrs. A. Heccks writes: The JOURNAL is my
companion; without it I should faint by the way;
it gives better and better with age.

Odulties.

Having for years enjoyed (?) the reputation of
being "peculiar," "strange," "queer," and "odd,"
I am inclined by my experience to write a chapter
on oddities. Probably but few can see ourselves
as others see us, and are thereby involved in
being a humorist. But I think that the most of the
difficulties existing between odd people, and those
not considered as such, lies in the fact that the odd ones
speak as if what they think and feel, while the
others use tact and discretion to conceal or modify
their real feelings and ideas. It is "odd" to one
class that the others should suppress and repress
what they think; and "odd" to the others, that
they should express just what they really think.

It has been, and it even now, thought by thou-
sands, that Spiritualists have a "queer" belief, yet
when we analyze the matter, the apparently im-
mense difference is in the fact that Spiritualists
believe what they say, that there are angels be-
lieving around them, and that the angels, in turn,
pretend not to believe in them. It is called "angelic"
for mediums to have communications from departed
friends, but not so for the churches to have com-
munications from God, Moses, and others though
the messages are very good, and a four-legged an-
imal figures as a "medium." Thinking of some
cases I have known I want to say a few words
which is the most odd thing I have ever heard of
in "not at home" to callers, or have them told
the truth couched in courteous language?

Is it more odd to kindly acknowledge an intro-
duction, than to utter a "happy to meet you,"
when the latter is a falsehood? Which is the most
peculiar to practice what you preach, and vice versa,
or to preach what you do not practice? Is it odd and
undignified to play with children, and not so to use
harsh language to them at home, thus teaching
by example the reverse of your precepts?

Is it queer to give a street dog, an abused horse,
an unloved child, a filthy beggar, a kind hand or
word, and not queer to be angry and impatient to
the loved ones at home?

Isn't it odd to be polite and attentive to stran-
gers and guests, and not "have enough left to go
around" for one's own family?

Is it not odd that so many church people who
accept Spiritualism in private, should deny their
knowledge of spirit friends, when they would think
it the acme of oddity to say they were spirit friends
to the windows at the oddity permit me to
show other oddities. It is odd to me that public
opinion makes people say what they do not mean,
and vice versa; "strange" that "truth is to be
spoken at all times," and singular that truth is of
such a nature that we are told to repress it till the
people are ready to receive it. It is peculiar when
such sophistry and tact are used to keep the truth
from the masses both think themselves flattered; sin-
gular to hear so many "God bless you" over an
eloquent, spiritual, theoretical lecture, and the op-
posite expression when the same lecture is put into
practice. It is queer to see some people appear
pleased to hear coarse and filthy remarks from spir-
its out of the form, when the same would shock
them if uttered by a human being.

It is "strange" to see hours and even
days for years, devoted to reclaiming unredeemed
spirits, disembodied, when one-tenth of the time
would be used for the development of the
weak ones in the body. Odd to see those who
"love the cause," use so many more words than
deeds; singular to think that we have escaped
from theological teachings in church and Sunday
School, and yet not try to sustain and work for a
Spiritualist Lyceum or Sunday School; odd to see
so little amusement, interest, and literature for
Spiritualist children, when we believe the arisen
ones are watching "what you do unto others," and
strange that some one who has capital in brains
and purse, does not evolve a weekly paper for our
faith, that shall be of and for us with the Chil-
dren's Progressive Lyceum. It is odd to see so
many selfish meanings given for those who are in
higher and wiser hands, to the exclusion of hungry
souls, suffering hearts and weak bodies impeded
by earthly fetters. Odd to see people step from
faith to faith, instead of from faith to knowledge,
to exchange an inflexible Bible for an inflexible
medium, "Thus saith the Lord" for "Thus saith
the spirits," considering them as absolute author-
ity. Odd that we can see so many oddities in oth-
ers, and so few to ourselves. Odd that I could
write so poorly on this subject, when there is so
many more and better ways of expressing these
and higher ideas, and odd that I can stop short
on the verge of revelation. On approaching the
end of the poem of the "Miles and the Scientist,"
when, looking at each other from different ends
of the microscope, the scientist exclaims:

"One sees the truth thro' this tube so tall,
As he gazes with a puzzled frown,
'Good gracious and highly-lighty!
The light is enough to alarm the town,
A mile is a monstrous myth.'

While the mile through the 'other end of the
tube'
"One sees the truth through this tube so tall,"
Said the mile as he squinted through it.
"Man is not wondrously big after all,
If the mile would only know it."

MONAL.
"Whether a way is odd or not
Depends on the way you view it."
C. FANNIE ALYON.
Detroit, Mich.

A Strange Occurrence.
A very extraordinary story having gained cur-
rency in this section of the country that Mr.
George Manser, a very respectable and well-to-do
farmer, residing near the village of Crossville,
in the township of Wellesley, had with his family
been driven out of his dwelling by the mysterious
breaking of his windows and the showering down
of water in dry weather, a correspondent of the
Toronto Globe took occasion to visit the place and
interview Mr. Manser and his family in regard to
the reports in circulation. On approaching the
house he noticed the windows, six in number, closed
up with boards, which attracted his curiosity
and gave reason to believe that there must be
some ground for the report.

The house was found to be a large, one and a
half story hewed log building, rather old but in a
very good state of repair, situated a short distance
from the highway on the most elevated part of the
farm. On stating the object of the visit, Mr. Man-
ser very kindly showed the correspondent through the
building and gave him the following facts:

About a month or six weeks ago the glass in the
windows began to break, several panes bursting
out at a time. These were replaced with new ones
to meet the same fate. A careful examination was
then made to ascertain the cause. It was first sup-
posed that the house being old and settling out of
shape might affect the windows, but the same seem-
ed to be quite easy and home in the frames. The
family were next surprised and put to flight with a
shower of water, saturating their beds, their cloth-
ing, in fact everything in the house, while the sun
was shining beautifully in the horizon, and outside
all calm and serene. Nothing daunted, Mr. Man-
ser repairs to the village store and obtains a
fresh supply of glass, and even tries the experi-
ment of using some new sash, utterly failing to
discover the mysterious cause of either the break-
ing of the glass or the sudden showers of water, all
taking place in broad daylight. His neighbors
are called in, and while they are endeavoring to
solve the mystery, a half dozen more panes of
glass would suddenly burst, making a report similar
to that of a pistol shot. Mr. Manser states that he
inserted more than 100 new lights of glass, and
then gave it up, and boarded up the windows, first
taking out the sash and setting them inside, but
on account of the continued bursts of water, they
were compelled to remove all their beds, come to
the wooden shed and others to the barn, leaving only
those things in the house that are not liable to be
damaged by the showering process to which he
has been so repeatedly subjected. He has com-
menced the erection of a new dwelling, hoping
thereby to escape these remarkable freaks of na-
ture, or whatever it might be, which seem to con-
tinue to torment him. He has been the victim of
strange occurrences had taken place at night one
would suspect that Mr. Manser was the victim of
some mischievous people, but occurring in the
daytime in the presence of the family and other
witnesses, and in fine weather, it seems very dif-
ficult of solution. Various theories have been put
forward but none of them sufficient to account for
the disturbing phenomena of the house. The water
under good roof in fine weather, and the re-
peated bursting out of the windows. Far-
ther you or some of your scientific readers can
explain the matter.—*Saratoga (N. Y.) Sentinel.*

The Esperance Case Again.

Grace Fidler writes to the *Herald of Progress* that
"Resurgam" was in error in stating that when Mrs.
Esperance was asked by Mr. Warren, he "Resur-
gam" went to the cabinet and there saw the me-
dium's empty chair, empty boots and empty dress.
She declares that Mrs. Esperance was not wearing
boots but slippers; that as soon as the light was
turned up, she, Grace Fidler, called to have it
turned down, which was instantly done; that "Re-
surgam" was also in saying that the dress which
was worn by the medium was her usual evening
dress as that had been packed for sending to
Sweden, and the dress she then wore was one of
very thick brown cloth, heavily trimmed with
velvet, and one which "Resurgam" could not easily
have lifted with a finger and thumb as he states,
and that between the seizure of "Yolanda" and
the time when Mrs. Esperance came out of the
cabinet, the light was not turned up long enough
to recognize the features of any one, or to detect
the color of clothing.

She then makes the following statement in sup-
port of the theory that the form which Warren
climbed, and which struggled and kicked vigorously,
and as "Resurgam" says, "screamed," was the
materialized spirit "Yolanda" and not Mrs. Espe-
rance. She says:

"That Mrs. Esperance was in the cabinet when
'Yolanda' was seized I am as certain of as I am
certain of my own existence. I know her voice,
and I know that a scream came from her in the
cabinet when the clutch was made."

"From another fact I am certain of this. When
Mr. Armstrong bore in 'Yolanda,' I entered im-
mediately after him and laid my hands on the me-
dium. And I found that she was dressed just as
she had gone into the cabinet. It was utterly im-
possible for the medium and the form to be one
and the same, because in one or two seconds she
could not have clothed herself so perfectly as
found to be the case on undressing her when we
got her home. Her cuffs and bracelets were on
her wrists, and her toilet, even to the minutest
detail, was as it ought to be."

"The fact, as I have shown, was turned down in-
stantly after 'Resurgam' turned it up, and was not
again turned up until Mrs. Esperance came out of
the cabinet, consequently after it had been turned
down, and he rushed to the cabinet, there was no
means of distinguishing any color."

"When flowers have been made we have always
had a dim light, and on this occasion it was equal-
ly low, and in fact, so low, that after the glass had
been pushed up and the light turned on, the cur-
tains did not get light enough to recognize any
one, and possessing as I do, much better eyesight
than 'Resurgam,' I could not swear to the
features of my nearest neighbor."

"The gentleman who sat next to me grasped
'Yolanda' to rescue her from Mr. Warren, and all
the time until released he protected her. This
gentleman was sitting next to me, and he was the
medium to which he replied, 'If I were
put on my oath, and my life depended on my word,
I could not say other than that it was 'Yolanda,'
and I defy any one to say anything else.' He was
nearest her all the time, nearer than even Mr.
Warren himself, as he was screening her from all
around him, and therefore too strongly repudiate
such a delusion, that 'Resurgam' had been con-
cocted for the sake of revenge. He says he
lifted up the dress, and there was nothing else un-
derneath, and further speaks to the emptiness of
the cabinet. Being prepared to travel, Mrs. Es-
perance had clothed herself more heavily than
usual, and there must have been a considerable
amount of clothing in the cabinet, whereas he
says there was nothing. Mrs. Brewster and I un-
dressed her, and can swear to the clothing she
had on, so that almost from beginning to end his
report is simply a fabric of lies. The statement
as to the boots, the light, and the dress, are not
more nor less than deliberate falsehoods, and I
speak candidly when I say, I firmly believe such
statements were compiled for the purpose of re-
venge."

If the spirit that materializes in the presence of
Mrs. Esperance, can be clothed by spirits, can
kick and struggle while being carried bodily from
the audience room into the cabinet, then Mrs. Es-
perance has achieved something more than a ma-
terialization of spirit forms, to-wit, a resurrection
of the material body. The mistake Grace Fidler
made was in screaming, "Turn down the light,"
when she should have yelled with delight, "Turn
up the light," in order that all might have clear-
ly seen Mrs. Esperance in the cabinet, and the
vigorous form of Yolanda in Mr. Warren's arms
at the same time. In a subsequent sitting, by
Mrs. Esperance, it was deemed a complete vindica-
tion of her powers that the materialized spirit and
herself both appeared to the audience together.

Spiritualists can hardly be made to believe that
a spirit so solidly developed as to require all a man's
strength to hold her until the gas was turned on,
would be dematerialized if the lights were allow-
ed to burn long enough to compare her counte-
nance with Mrs. Esperance's.

Grace Fidler, in her own testimony, seems to
have been contending with all her might to pre-
vent Mrs. Esperance's great powers as a medium,
from being demonstrated, by showing side by side
with her not a materialized spirit, but a resurrected
body, sufficiently substantial to perform all the
functions of this world, while demonstrating the
reality of the next. We hope that at Mrs. Espe-
rance's next sance some kind friend of defrauded
mediums, will suppress Grace Fidler so effectively
that she shall not be able again to prevent a
magnificent and conclusive demonstration of
the power of spirits to raise the dead through the
mediumship of Mrs. Esperance.

Stebbins's Last Book.

To the Editor of the Religio-Philosophical Journal:
The merits of this work can hardly be over-
estimated. It is a book to read, to study, to
fact and philosophy, sense and spirituality. The
clear and simple way in which the spiritual idea is
contrasted with the material, the broad views and
charitable spirit which characterizes the whole
book, at once commend it to the intelligent of all
schools. It is a valuable text book for spiritual
science, and a compendium of spiritual history.

It is one of the best books to put into the hands
of investigators that I have yet seen. It is excel-
lent for missionary work in the churches. Having
a few copies for sale, obtained of the author at
Lilly Dale Camp Meeting, and not anxious to get
rich out of the profits of sale, I have given away
several copies, one to an intelligent candid Meth-
odist. He reports "I like Stebbins very much, and
I have read it." Some may infer from this that
the book is time-serving and lacking in radical
view; but it will not deceive them when they read
it. It gives evidence that intelligent church-
people are ready for truth when it is presented in a
fair, dignified way. There are those who seem
to feel that nothing is accomplished without
somebody is hurt, and that what is not offensively
aggressive and belittling toward all old forms of
faith, must be weak and "Old-fogy." This work
does not compromise truth, nor apologize for error.
It does not spare the follies of the past or
present, but aims to present attractive truth to
charm the world away from idolatry and lead the
ignorant and erring to the glorious feast of love
and peace. O that we had a "missionary fund"
to place such books as this, and Hudson Tuttle's
"Riddles of Spiritualism," and Watson's "Clocks"
in every "heavenly" household. But the angels
are at work, and where these books do not go the
allied teachers are lighting the clouds of super-
stition and wrath with smiles of eternal peace and
the bloom of reason and love. May we all be
true to the ideal work, and attain each other in
the peaceful work, and bless the coming
humanity with the priceless legacy of spiritual
freedom and moral science.

LYMAN C. BOWEN.

Fredonia, N. Y., Oct. 20, 1880.

David Weeks, of Watson, Ohio, writes: I
felt rather hard towards you, and thought I would
not take your paper any longer. I think yet you
were ungrateful to me by rejecting my article in
disfactual silence. I once wrote Bro. Jones a long
article, he asked me to send it to him, and he
published it. I have then wrote in my memo-
randum book. I have knocked the Christian seal
out of many an adversary with those Bible facts
over my signature. I am a cooper by trade;
know the necessity of using good sound timber in
making a vessel, and then with good skill, I could
always command patronage. I have tried Clock
and Matter, Truth Seeker, Evolution, and other ad-
vocates; they are all faulty; some have pin holes,
others worm holes; others I consider rotten. I
want to build a spiritual vessel. I want sound
material. Please send me two and a half dollars
worth of your best spiritual oak holding. I want
it dressed as a vessel. I have got the hoops
and staves, and I am the kind of a spiritual cooper
or know a good job. I am ever with you
for a pure, sound, practical philosophy. I do not
fear of raising the stream above the fountain. Let
us raise the dam high, and the power will be
great.

This good brother is like many another who has
sent us manuscript, which for some reason we
could not print; and like others he has the good
sense to see that he is a greater loser than is the
JOURNAL when he stops his paper. Every editor
receives quantities of matter which he cannot use,
neither can he write long letters of explanation.
If David Weeks had devoted as much care to the
construction and finish of his article as he deems
it necessary to give a barrel, it would possibly
have been published. Editors cannot afford to
spend valuable time in reconstructing a contribu-
tor's article. Those who write but seldom for the
press, have but little conception of the discipline
which regular writers accustom themselves to be-
fore they can write an article that does not re-
quire alteration and condemnation. A narrative
of incidents or phenomena written in a clear, un-
pretentious style, without circumlocution or
lengthy introduction, is within the ability of every
reader of the JOURNAL and can be written off-
hand. Such articles we invite and will be glad to
give them the necessary editorial supervision.

Articles on abstract or metaphysical subjects, or
argumentative in character, must be carefully
prepared before sending to receive attention; and
we reserve the right to exercise our own judg-
ment as to their publication and the time there-
for.

We publish a paper for our subscribers as a
whole, and not to please or advance the particular
interests of any individual or class, and do not in-
tend to show any favoritism. The policy of the pa-
per is just what makes it indispensable to Bro.
Weeks and thousands of others. We are con-
stantly striving for a higher standard and greater
excellence in every direction. With our corres-
pondent we say: "Let us raise the dam high and
the power will be great."

**Materializations at Mr. Horne's Pri-
vate Circle.**

R. W. writes as follows to the *Medium and Day-
break*, London:
Dear Mr. Horne,—I feel great pleasure in again
addressing you, and in telling you how we are pro-
gressing in our regular private sances. At Mr.
and Mrs. Horne's new residence, 9, Buckingham
 Villas, Idenstone Road, Stratford, we had com-
menced our first sance in the new house, and
"Mr. Robinson" in the direct voice, was talking,
when Mr. Horne heard a loud tapping at the front
door; the spirit speaking gave him permission to
leave the house, and they will be better able to
work in it, as the air is purer and clearer than in
Mr. Horne's last residence.

At our next sance we were blessed by the ap-
pearance of our loved relatives showing them-
selves most clearly. "John King" materialized
splendidly, and sat on a chair at my side, his drap-
ery falling over his knees, and reminding some-
times, looking to all his father; so did our dear
friend "Peter," from whom nothing is hid; his
kind, loving advice does us much good. Last
Thursday we had been singing some time to the
piano, and were all in perfect harmony, and di-
rectly we had sung our opening hymn, a grand
spirit appeared with a lovely light and an infant
in her arms; she smiled up at us with a kiss, and pat-
ted my hair most kindly.

"John King" and "Peter" told us she was a very
high and holy spirit, and that she came to our
circle (being one of such harmony) to draw power
to show herself elsewhere. The light she had was
most brilliant. "John King" then materialized,
and also Mr. W.'s sister. She went so close that
each one could hear her from the knees
to her brother. She smiled me most lovingly.
"Peter" and our other dear friends chatted to us,
and our sance was a glorious one.

Charles B. Morrell, of 306 Race st., Cin-
cinnati, Ohio, writes: I am a reader of your very
valuable paper, and have been one for "thirty
many years." I prefer to purchase it here, so
that I am sure to secure a thorough perusal be-
fore I have read it, and borne away by impetuosity,
and impetuosity, and do not consider myself
capable of doing "three miles, but the march I
do make, that I have derived more solid infor-
mation upon the subject of "Modern Spiritualism"
from your journal, than from all the investiga-
tions I have been able to make in other ways.

Allow me to thank you for your indefatigable
efforts to drive fraud and illegitimate manifesta-
tions from the arena of modern Spiritualism. I
have been a student and investigator of its truth
for some years, and am fully convinced that our
spirit friends can and do return from their homes
in spirit-life. This, however, I consider but the
first step in the right direction.

I would like to enter into correspondence with
some person or persons who have traveled farther
than I have, and who have investigated the truth
of the matter. The beautiful truths of Spiritualism can
only be brought to light by the association of
ideas.

We have many ardent friends here; not much
demonstration, but quiet study and work, and I
feel that the day of light is dawning, when the
bright rays creeping through the crevices from
the Spirit-world will illumine the darkness of ig-
norance and superstition which have so long
obscured the truth.

There are many little circles gathered around
the hearthstone where fraud can not come to
make doct and deception. We are progressing,
slowly, it is true, still we are moving with steady
 strides in the right direction.

Spheres in spirit-life are like grades in the
social circle—differing only in refinement. It
makes no difference whether the individual was a
rich or a poor man, so that suitable proficiency in
spirituality had been made to entitle the person
to a seat within the sacred precincts of the spir-
itual temple. And as I journeyed from sphere to
sphere, I saw those who had passed through per-
secutions, through the fiery flames, and they wore
crowns upon their heads; and their garments
were of spotless white. There were no scars re-
maining, neither was there any sign of pain ul-
cer, but a peace and a serene. But I also
saw that all marred did not go to one sphere,
but they mingled with those whose spiritual at-
tainments were of a corresponding character; and
as I stood observing the passing throngs, there
appeared a dark cloud, and when the darkness
had passed away, I saw those who had been in-
fected with the "demoniacal" taint, and the ill-
marriage, and I saw that they were as if weighed
down with heavy burdens, and they groined in
spirit, and sighed to be free, but alas! there was
no forgiveness. The crimes of years had to be
worked out, though thousands of years pass on
they can say they are free.—*Message from a Spirit.*

Signs of the Times.

I have not much desire to go to church here,
and have not been, although I have had several
invitations. I once thought church-going was
free to all; that they could go if they choose, and
needed no particular invitation; but now it is a
matter of courtesy, perhaps of necessity, too; for
by doing it may help to prevent the fast fading
of old friends, and for a time hide the dying
throes of old theology. But it will not avail much,
for the demands of the people are for something
that has a nut in the shell, and not of the old cast-
off shell. Their spiritual natures must be fed. It
is a demand of the infinite in the finite. These
hungry souls will seek the place, be it in the
church or outside of it, where the mountain of
the valley, in the grove or in the cottage, where
the needed nutriment is found. Forms and cere-
monies will have little to do with these people.
Wherever their souls can find the needed susten-
ance, thither will they seek. They are not a few;
they number thousands. Soon there will be such
an array of intelligent men and women coming to
the breakfast, demanding their God-given
rights, and denouncing those old myths with their
mystical, meaningless mummeries, that many
now church-bound will catch the fire of their en-
thusiasm, and will fall into the ranks, leaving,
perhaps, a few of the "frontrunners" who nothing
but blood and thunder will scare into, and keep
within the bounds of reason and equity.

Just as sure as right conquers might, so sure
shall be proven that not all the worthy are inside
the palls of the churches. Our best mediums
are being sustained and upheld by a responsible
class of minds, whose worth is well known, whose
characters are unimpaired, and whose scientific
investigations cannot be denied. When all this
becomes known more fully, there will be added
daily, men and women who will willingly wear
the collars of truth as developed through mortals
by the angelic hosts, whose lives here were pure,
and consequently great. So we are to no way
convinced to the unfortunate departed as being of
a low grade. Not we have an innumerable com-
pany of indefatigable warriors for good and the
fight, whose names are now to be found in almost
every secular as well as religious paper. These
are our warriors. They hail from the east, the
west, the north and the south; yes, and from
heaven above if you please. Let us give thanks.
"Truth is mighty and will prevail."

BARBARA A. COOK.

Hamilton, Ill.

TICONDEROGA.

A Weird Legend of the Last Century.

Dean Stanley tells the following story in *Fraser's*

Magazine.
In the middle of the last century the chief of
the Campbell's of Inverawe was giving an en-
tertaining at his castle on the banks of the Awe.
The party had broken up and Campbell was left
alone. He was roused by a violent knocking at
the gate, and was surprised at the appearance of
one of his guests, with torn garments and dishe-
velled hair, demanding admission. "I have killed
a man, and I am pursued by enemies. I beg
you to let me in. Swear upon your dirk—upon the
crusader or his wife your dirk—swear by Ben
Cruschan—that you will not betray me." Campbell

A Secularized State Makes a Vigorous Church.

It has long been the boast of all protestant and denominational and of many American Catholics, that religion had found its most intense and vital development, its freest and most influential sphere of action, only when it was completely divorced from the State. Admit that in some sense this was a surprise to the Christian leaders themselves. Admit that in the settlement of our country each sect intended to control the State and none expected that the State would be secular; but that the Puritans and Congregationalists having control of Massachusetts, the Baptists of Rhode Island, the Dutch, Lutherans and Episcopalians of New York, Swedish and Dutch Protestants of New Jersey, Quakers of Pennsylvania, Catholics of Maryland, Loyalists, Episcopalians of Virginia, Huguenots of South Carolina and so on, it was impossible to form even a league, which would acknowledge the ascendancy of any one sect. Admit that mutual jealousies compelled all the sects to a policy of mutual toleration of all sects, which could only be arrived at by divesting the State absolutely of all sectarian or religious character.

Still the fact remains that very soon every sect came to see in the free competition which this substantial secularization of the State involved, a source of new life and vigor. For each form of religion, striving to rival every other in their claims upon the respect and confidence of those whom they were laboring to convert, each sect appealed to its good works as the substantial proofs of its piety. More conscious than the religionists were in any other part of the world, of the need of these good works, religion here became humanitarian, educational, philanthropic, missionary and practical in a degree to which it had never risen in nations where it stood allied with the State. Religion in free, republican, secular America, ceased to occupy itself with the intrigues of place hunting, politics, witch-burning, criminal prosecuting, king making, war-inciting, craft-engendering and priestly rule and persecution, as it had always done where it formed part of the State. On the contrary, it rose to its great work of pulpit persuasion, moral reform, individual culture, family visitation, Sunday school instruction, conscience-searching, lighted living, strict ethical discipline and self-restraint, temperance, hospital founding for the insane, crippled, diseased, aged, orphan, indigent, intemperate, blind, dumb and criminal; college founding for poor and rich, common school building on every cross-road, newspaper founding, Bible and tract printing, and every form of zealous progressive work. Much of this work was done within narrow lines, and as we now think, under bigoted moral prejudices and theological errors, but its effects have been in most cases broader and more enlightening than they were intended to be.

It is this untiring combination of work with argument and of energy with devotion that has made American Protestantism probably the most efficient religious power in the world. It has always been a far better and more useful thing than European Protestantism ever was. It has moulded American Catholicism in a great degree after its own image, lessening immensely the ratio of priestly drunks and slowly sulking nuns in every Catholic diocese, to the active workers. In vain does Pope Leo XIII. ask American Catholics to pore over the twelfth century stupidities of Thomas Aquinas.

American Catholics have too much work to do in taking care of their schools for children, their colleges, seminaries, asylums, hospitals, reviews and newspapers. They are not actively at work, trying to prevent the work of men more active, more advanced, and harder at work than themselves; the Huxleys, Tyndalls, Darwins, Zöllners, Sargents, Swings, Thomases, Spencers and Ingersolls, from carrying away their flocks and stealing away their shepherd crooks, so that they shall have nothing with which to turn the path of their sheep when they go astray.

All this magnificent energy of American religion could never have been realized except through the secularization of the State. Priests who were fed from the State treasury, or by tithes and taxation, could never have done these things. Priests who were plotting with politicians for place and preferment, could not have done them. Priests who were bargaining with statesmen as to how much of the truth they would suppress in consideration of a given supply of State recognition, could never have done them. Priests who were lobbying with legislatures as to what they should preach and how much they should get, could not have done them.

One thing is inevitable. Where the church is wedded to the State, it is at the State's mercy and under the State's dictation. The penalty in France, Italy and Mexico of the priests having tried to run the State, is that the police are liable at any moment to bag the priests, confiscate and sell the church property, paralyze its charities, pervert its revenues and dictate its creed.

Of course the class of mischief makers who are trying to get a deity and theology into the constitution, and to unite all Christian sects into one sect for the purpose of acknowledging God as the ruler of nations, and "the revealed will of Jesus Christ as the supreme law of the land," will say that they do not desire any such sanctification of the constitution as will give the State any control over religious belief, support or

practice. But their desire would be overthrown by their success. Their own petard would bolt them the moment it were fired. Any control of the State by the Church, always ends in like control of the Church by the State. It is a marriage in which the Church represents the persuasive, intriguing and cunning element, which purports to rule by silken bands of faith and trust, while the State represents the commanding, legal, virile element which purports to rule by force and fear. To the extent that they unite, neither can escape being ruled by the other.

If the exemption of churches from taxation, is to be maintained politically, priests and clergymen must manipulate conventions to secure the nomination not merely of Christians, but of that class of Christians who tend backward toward the medieval and paralyzing doctrine of a union of church and State, and when priests undertake to control ward committees, ward committees will begin to select the priests.

If chaplains are to be maintained by political means in congress, in State legislatures, in navy and militia, and in prisons and asylums, why not maintain agnostics and scientific men in the same bodies to instruct them in the evils of trusting their cases to a personal God, who, according to the agnostic faith has no existence and thereby blinding their minds to the study of the great forces of nature by which the world is really governed.

If public appropriations of the people's money are to be made for teaching the Christian phase of superstition, and maintaining charities which purport to be sustained by Christian funds, then why not call for appropriations to maintain the Concord school of philosophy, the *Index*, and the army of liberal thinkers and teachers that are not self-supporting, from S. B. Brittan to Stephen Pearl Andrews, and from Herbert Spencer to Kersey Graves. If opinions that will not pay for their advocacy are to be sustained by taxation, liberals, agnostics, spiritualists, scientific theorists and social reformers of the heterodox type, have at least as large an army of men needing state aid as their adversaries.

If the Bible is to be read in the public schools, why not the learned arguments to prove the Bible uninspired, or the eloquent arguments which have been made of the book as obscure, or Ingersoll's offer of \$100 to any clergyman who will read to his congregation such extracts from the Bible as Ingersoll will select.

If the Presidents of the United States and the Governors of the several states, are so pious as to appoint a day of fasting or of thanksgiving, on which the religious class of people are invited to worship God, why can they not show equal deference to the philosophic sentiment of the people, by publicly appointing a day for the discussion of the question, whether there is a God, or for the consummation of Prof. Tyndall's scientific test as to the efficacy of prayer.

If laws enforcing the observance of a Sabbath upon those who do not wish to observe it, can be made right by a majority vote, then laws forbidding the observance of Sabbaths by those who wish to observe them, can be sanctified by the same majority vote.

If questions of Christian morality can be submitted to the popular arbitrament, while Christians are in the majority, they can not be withdrawn from it when infidels and atheists come to rule. The same popular majority that exempts religious property from taxation, can tax it out of existence. The same Christian sects which sow to the wind, may reap the whirlwind.

We are satisfied that the machinations of those who are seeking to identify the State, in any increased degree, with religion, or to maintain it in the degree now existing, are the ill-advised blunders of men who are ignorant of the causes which have made religion so powerful in America, or Protestantism so useful and so respected. It is these daily utilities and ministrations into which freedom from the state control has led it, that make it venerable in spite of its errors, and esteemed regardless of its infirmities. The secularization of the State is the real panoply of religious sincerity in thought, zeal in good works, and progress in knowledge. Behind that, the human mind rises into its truest heroism and best vigor. Intelligent Christians who study well the history of their respective churches, and the philosophy of the growth of mind and character will unite with their more philosophic and progressive brethren, the leaders of liberal thought, in making it perfect, rather than in striking it down.

Mr. W. Yeates in an address published in the *Medium and Daybreak*, says:

Our conjuring exhibitors imitate the spiritual phenomena, and so bound on the orthodox professors to persecute mediums, believing it to be a sacred duty, although they most devoutly believe to the chalk-trick of the angel, who took Peter out of prison, and in the appearance of the hand which wrote upon the wall at Belshazzar's feast. "They saw the fingers of a man's hand that wrote upon the wall." But this happened a long time ago. Well, perhaps the manifestations now occurring will, when they become a matter of history be accepted. At any rate their spirit origin cannot be proved by any amount of fact to those who do not possess the spiritual ability to appreciate them. We can give arguments, and present principles and facts, but we cannot give understanding to those who cannot discern the spiritual points of the evidence.

No spiritual paper was ever before published which received such general commendation from the adherents of the various schools of liberal progressive thought, as the *JOURNAL* does. Look over the two columns prospectus and see a few of the expressions of approval.

Tests of Spirit Presence.

Watkins, the plate writing medium, has been giving some wonderful tests at Hartford, Conn. A reporter who visited him published the following in the *Times* of that city:

First we tried the never yet explained method of getting tests of the identity of what purported to be our departed friends in the Spirit-world by writing their names, putting under each name a question, then rolling the written slip into a compact wad, and finally mixing all these wads or pellets, fifteen or twenty of them, indiscriminately together, so that none of us could possibly know which was which. Each person was requested to point with a pencil to any one of the pellets he might select, and then some one in the company would be asked to pick up the one to which his or her pencil happened to be pointing. The person thus addressed would hold the unopened pellet in his fingers (it was all in broad daylight,) when Watkins would announce the name. Sometimes, if it was an odd or unusual name, he would have a little difficulty in pronouncing it correctly the first time, but in a moment he would get it right—as a subsequent opening of the pellet would show; and before the pellet was opened he would ask the visitor to take a double slate (several of which lay on the table, none of them his, I think) and hold it out firmly, the slate being first tightly closed and a bit of slate pencil being left inside. A lady held out a slate in that way, and Watkins did not touch it at any time; but, listening, we could all hear the bit of pencil making a scratching or rubbing sound, as if writing. Opening the slate, there was the following writing in a bold, masculine hand:

"You ask for a test. If this is not one, I know none."
The name was that of a former resident of a distant city, who was wholly unknown here, and died about a year ago. Upon opening the pellet which the lady had been directed to pick up before the name was announced by Watkins, it was found to contain the name of this deceased person, and under it was written this question: "Can you give me a test?"

The London *Spiritualist* is somewhat critical concerning trance orations and other "revelations," which in the great majority of cases have given no new knowledge to the world, and commonly enough contradict each other. It asks, "What reader of these pages can quote a solitary indisputable truth of value to the world, uttered through mediumship anywhere within the last twelve months, and which can be proved not to have previously been better taught and demoted by our best thinkers under normal mental conditions?" It continues:

"The people who bring to light new truths in Spiritualism are those who attend physical and all other kinds of sciences over and over again, not as persistent wonder hunters, but as students watching for data to reveal the laws and principles underlying physical and mental phenomena, which phenomena otherwise are of no use to those who have seen enough of them to know them in their main outline to be facts. Enthusiasts and self-righteous people will often listen for hours to 'goody goody' media utterances, not much above the level of ordinary sermons, which doubtless serve to elevate them somewhat, but they are not strictly justified in subsequently scandalizing their brethren of higher critical, moral and religious capacity, who are able to estimate ordinary media utterances at their true value, and have no inclination to waste time over them, except in studying them as mental phenomena."

Withdrawal of Auxiliary Liberal Leagues.

To the Editor of the Religio-Philosophical Journal:
The following communications explain themselves:

ENTERPRISE, Kansas, Oct. 18th, 1880.
H. L. GREEN—Dear Sir: Your circular in regard to L. L. is at hand. I have brought the matter before the League here, and we have resolved (unanimously) to withdraw from the National Liberal League. We shall remain as an independent association for the present. We intend to send our President, O. B. Hoffman, Esq., to the Chicago Conference. Mr. Hoffman will write you soon.

E. L. BENET,
Sec. L. L. No. 34.
H. L. GREEN—Dear Sir: At the regular monthly meeting of Angola, Ind., L. L. No. 201, held September 24th, the following preamble and resolutions were passed:

Whereas, At the fourth Annual Congress of the National Liberal League, held in Chicago, Sept. 17th, 18th and 19th, in our opinion that body placed itself upon record as an advocate of the free transmission of all printed matter through the United States mails, and in demanding the absolute repeal of the so-called Comstock Postal Laws, the National Liberal League has placed itself in an unenviable position before the public, therefore,

Resolved, That we hereby surrender our charter to the National Liberal League.

Resolved, That we maintain an independent organization until a national organization is effected, founded upon such principles as all Liberals can unite upon and tending only towards State secularization.

Resolved, That we hereby tender our gratitude and thanks to Col. Robert G. Ingersoll, H. L. Green, R. C. Spencer and others, for the true and manly position taken by them during the said meeting of the National Liberal League.

G. B. FLEMING,
Sec. L. L. No. 201.

HOMER'S ACID PROMOTES the restoration of weakened energy and impaired vitality; is wonderfully successful.



WORTH REMEMBERING
That Tarrant's Seltzer Water represents in each bottle thirty to forty glasses of Sparkling Seltzer Water, containing all the virtues of the celebrated German Spring. It is always fresh and always ready, and thus commands itself to all for its efficacy, portability and cheapness.
ALL DRUGGISTS HAVE IT.



Truth Weeds no Mark, Down at no Human Shrine, Seeks neither Place nor Applause; She only Asks a Hearing.

JNO. C. HUNDY,
Editor and Publisher.

CHICAGO, NOV., 1880.

(\$2.50 IN ADVANCE.)
(SINGLE COPIES, FIVE CTS.)

A Large Eight-page Weekly Paper, devoted to the Exposition of the Science and Philosophy of Modern Spiritualism; an Advocate of Free Thought and General Reform, and a Channel for the Discussion of all Matters of Interest relating to the Advancement of Civilization.

A BROAD AND LIBERAL PLATFORM.

We shall advocate the Spiritual Philosophy with its bright outlook toward the life beyond, undimmed by any haze or darkness of uncertainty; yet, while holding firmly to our own ideas, and criticizing others fairly, frankly and strongly if need be, we shall respect all honest opinions, give them fair hearing, and so aim to win the respect of those from whom we may differ.

Holding that Spiritualism in its broad meaning is THE SCIENCE OF LIFE, we shall aim to apply its facts in a direct and practical way. Such temperance and self-control and knowledge of physiological law as shall help to clean and healthy bodies, fit for pure spirits to use and inhabit through long and useful and happy lives on earth, we shall urge as of high importance. The equality of woman in her social and political relations, in marriage, in the home, and in public affairs, as indispensable to a better state of society and a higher civilization, we shall continue to advocate. The taxation of church property, the remanding of Bible reading and sectarian prayer from our public schools to the church, the home and the Sunday school, where there will be no infringement on the consciences of others, and all that helps a total separation of Church and State, and the truest freedom of thought and conscience, we shall persistently stand for. "Liberty, but not libertinism," is a good motto, and it will be our aim to disapprove all vulgar or immoral writings, especially if in the guise of pretended reform or progress. The pathway of reform must be clean, and true progress leads to purity and self-control.

Care, accuracy and truthfulness are indispensable in the investigation of spirit manifestations. We have, therefore, urged that good mediums should, at times, submit to thorough, yet fair test conditions, asked and granted in a spirit of mutual good faith and good will, and such as many of our best mediums have most willingly granted; and this not only for the satisfaction of inquirers, but for the good repute of mediumship.

All we have said has been to this end and in this spirit. We shall go on in the exposure of all persistent fraud, and in the effort to uphold and befriended real mediumship and good mediums.

Of the passing events and sayings of the day, in Church and State and social life, as they bear on the objects for which the paper is published, we shall make due record and comment. Of the wonderful yet natural facts and phenomena of Spiritualism, as they occur all over the land, we hope to make valuable record. In all that the wide scope of the RELIGIO-PHILOSOPHICAL JOURNAL takes in we shall strive to enlarge and enrich our pages, and call in the help of new and valuable correspondents, in response to the generous and enlarging support of the earnest and intelligent people, whose aid and sympathy is our inspiration to new effort.

WRITERS FOR THE RELIGIO-PHILOSOPHICAL JOURNAL.

The JOURNAL points with pride to its large list of varied and advanced contributors, the most instructive and satisfactory corps of writers, on their line of topics, now to be found associated with any weekly journal in the world.

PRESS COMMENTS.

... Seems disposed to discuss questions in excellent temper and a spirit of toleration. ... Few care to investigate in its spirit of finding truth at any cost.—*Inter-Ocean*.
... Seems to have got the inside track among the religious weeklies.—*Chicago (Sunday) Times*.
... A paper which will command the respect of all, both friends and opponents.—*Pentecost (Ill.) Sentinel*.

It is considered good authority on all matters relating to Spiritual Philosophy.—*Lowell (Mass.) Morning Times*.

We wish this beacon light of the cause in the West a prosperous future, and feel sure that its conductors will ever (as in the past) be found working for human good and the advancement of liberal thought and spiritual unfoldment among the people.—*Banner of Light, Boston*.

Vigorous, sturdy and outspoken, ... has ably advocated Spiritualism proper.—*Medium and Daybreak, London, England*.

... As an honest paper we commend it to those who wish to investigate what is known as Spiritualism.—*The National Citizen, Syracuse, N. Y.*

... The honesty and candor with which it is conducted are commendable. ... All persons who wish to keep posted in Spiritual Philosophy cannot do better than subscribe for this paper.—*Journal, Kirksville, Mo.*

It gives plain, proven, spiritualistic facts, and is worthy of having its legion of friends multiplied.—*Shaker Manifesto*.

A fearless and consistent exponent of the Spiritual Philosophy.—*Haverhill (N. H.) Publisher*.

Always honest and fair. All who wish for correct information and honest opinion in relation to the "New Dispensation," should secure a weekly visit from the JOURNAL.—*Buffalo (N. Y.) Index*.

... The exponent of a very large majority of American Spiritualists.—*Recorder, Jannville, Wis.*

We heartily endorse the JOURNAL, ... and we say to Bro. Bundy, here is our hand.—*The Alcedo (Ill.) Banner*.

The most sensible and enterprising spiritualistic paper.—*Times, Freeport, Ill.*

The latest exponent of Modern Spiritualism the country affords.—*Journal, Lacon, Ill.*

... It is on the right track and is doing a world of good in compelling the respect of all classes and the attention of honest minds to the cause which it advocates.—*Advocate, Worthington, Minn.*

... It is the best paper of the kind published.—*Register, Holy, Mich.*

The editor is an advanced thinker and aims to make a paper which shall command the respect of all—both friends and opponents.—*Republican, Joliet, Ill.*

... Has long held a high place in the affections of all religio-philosophical thinkers.—*Mercury, San Jose, California*.

... It "hews to the line," and commands the admiration even of those who do not believe in the doctrines it advocates.—*Royal Templar, Buffalo, N. Y.*

... Devoted to true Spiritualism, and a dire enemy to all charlatanism and fraud—a paper we have had the pleasure of reading for a number of years past.—*Rock County Recorder, Janesville, Wis.*

... We endorse the JOURNAL as being thoroughly "reliable, and always on the side of humanity and healthful reform," and feel sure that wherever it finds a thoughtful reader it will secure a friend to the cause in which it is engaged.—*The Allegany Tribune, Covington, Va.*

The subject of Spiritualism is daily attracting increased attention. The phenomena are now almost universally admitted, the only controversy being as to their cause. The JOURNAL, while claiming to be an exponent of the spiritual theory, is fair and impartial, and demands the strict test of scientific analysis to all phenomena. It asks no one to believe what cannot be demonstrated, and deals fearlessly with all charlatans and frauds in the ranks of Spiritualism. It is a paper which commands the respect of all non-Spiritualists, and is in no sense a partisan, sectarian or denominational paper.—*Herald, Winchester, Ind.*

CONCURRENT COMMENDATIONS FROM WIDELY OPPOSITE SOURCES.

I read your paper every week with great interest.—*H. W. Thomas, D. D., Methodist*.
I congratulate you on the management of the paper. ... I endorse your position as to the investigation of the phenomena.—*Samuel Watson, D. D., 36 years a Methodist Minister and now a Spiritualist*.

You are conducting the JOURNAL in the true spirit of honest research.—*B. F. Underwood, Materialist*.
Good for you! Never man in your ranks did half so well, that I know of. Brave it is and right.—*Rev. Robert Collyer, Unitarian*.

Dr. J. B. MONROE, editor of the *Seymour (Ind.) Times*, one of the most radical of Materialists, and who has a considerable portion of his paper to the advocacy of Materialism and Free-thought, writes: "I read the JOURNAL with great interest. I think you are doing a noble work. Spiritualists are splendid reformers, and I work cheerfully and lovingly with them, myself taking nothing on faith, but extending the hand of fellowship to every honest inquirer and reformer, and foe to the myths and the powers that claim allegiance and homage and tribute from man."

"It is an achievement in journalism to earn and command the respect of those who differ from you in sentiment or on questions that earnest men are laboring to solve. This you have won!"

Dr. A. D. SPINNEY, President of the Michigan State Association of Spiritualist and Liberals, writes: "The JOURNAL leads the van. ... I hope every speaker, medium, worker and lover of the cause will send his or her own name with ten more, and a draft, or do even better, if opportunity permits."

EUGENE CROWLEY, M. D., of Brooklyn, N. Y., author of "The Identity of Primitive Christianity and Modern Spiritualism," and other valuable contributions to the literature of Spiritualism, one of the closest students and most careful of observers, writing to the editor of the JOURNAL, among other commendatory things, says:

"If you were to ask me to seriously reflect upon the question, how to improve the JOURNAL? I should reply that, I am unable to offer any suggestions for its improvement in any respect. For one, I am entirely satisfied with it."

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RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED TO

ROMANCE AND GENERAL REFORM

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VOL. XXIX.

{ JOHN C. BUNDY, EDITOR AND PUBLISHER }

CHICAGO, NOVEMBER 20, 1880.

{ \$2.50 IN ADVANCE }

NO. 12

CONTENTS

FIRST PAGE.—Philosophical Axioms, the Church of the Future, A Symposium of Views of Various Public Teachers Concerning the Better Organization of Thoughtful People for Co-operative Effort.

SECOND PAGE.—Ghosts and the People as Independently Described by Many Psychometrists. Mrs. Espérance and Sir Esplanade. Spiritualism and Psychometry.

THIRD PAGE.—Woman and the Household. Book Reviews. Wm. Weston to J. M. Peabody. Spiritus Appearing on Screen. Miscellaneous Advertisements.

FOURTH PAGE.—Spiritualists and Swedenborgians. Do not misunderstand. Mr. Baggott's New Work. Good Miscellaneous Documents. Laborers in the Spiritualistic Vineyard and Other Items of Interest. Philosophical Axioms, the Church of the Future, Continued from the eighth page.

FIFTH PAGE.—Brooklyn (N. Y.) Spiritual Fraternity. Business Notices. Miscellaneous Advertisements. Answer to the Religious-Philosophical Journal.

SIXTH PAGE.—Tennessee. One Way to Prevent Labor-Strikes. Information Wanted. Table-Tipping. Survival of the Fittest. Phenomenon in Knoxville, Ind. Thoughts Concerning Jesus of Nazareth and Paganistic Christianity. The Devil. Message to the Editor from Sir Esplanade G. Wright, through the Mediumship of Mrs. A. C. T. Hawley. Items of Interest from Sydney, Australia. Letter from Brooklyn, N. Y. Home for Medical. A Baptist Heretic. Another Lecturer in the Field. Notes and Extracts.

SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

EIGHTH PAGE.—Philosophical Axioms, the Church of the Future Continued from the 1st page. Miscellaneous Advertisements.

PHILOSOPHIC LYCEUMS—THE "CHURCH OF THE FUTURE."

A Symposium of Views of Various Public Teachers Concerning the Better Organization of Thoughtful People for Co-operative Effort.

Responses Appreciative and Critical from H. W. Thomas, D. D., Methodist; B. F. Underwood, Materialist; Mrs. R. H. Britten, Spiritualist; Otto Wettstein, Materialist; Samuel Watson, D. D., for 55 years a Methodist; Prof. J. B. Buchanan, Dr. Eugene Crowell, Prof. Henry Kiddie, A. J. King, S. J. Nichols, Geo. A. Fuller, Dr. G. H. Geer, Wm. M. Lockwood, H. J. Horn, Bronson Murray, Oliver B. Stebbins, Mrs. H. M. Poole, Dr. A. B. Spence, C. D. Lakey, and A. B. French, Spiritualists.

In several recent editorials in the JOURNAL, including two entitled, "Wherein Philosophers Need Religion," and "The Field that is White with the Harvest," the JOURNAL has called attention to a clear and definite plan of local organization, designed to be set in operation in every neighborhood. The chief object of this plan is to do away wholly with creed as the basis of social co-operation and union, and to substitute a comprehensive and philosophic gratification, through one organization, of the various wants and tastes which now seek their proper allment in the church, the theatre, the club, the opera, the concert hall, the lecture course, the college, the masonic lodge, the art gallery, the ballroom, the evening literary sociable, the investigating spiritism and the school of philosophy.

Usually the work of organizing men into co-operating societies, has begun from the egotistic desire to glorify some supposed truth, with which its founders were identified, which in reality fades in the light of a fuller and wiser philosophy, into a mere half truth or total error.

We recognize the fact that in the narrower and feebler condition of the human mind, when even isolated conceptions and partial truths were too immense for its grasp, these sectarian organizations dedicated to one idea, and that often an error, were necessary. They still exist and wield great social power, partly because they have heretofore been the only channels through which men might learn anything of immortality, duty, social regard, moral helpfulness, sympathy, aesthetic beauty, the unity and brotherhood of man and his capacities for growth. But under the guidance of the spirit of modern criticism, the mass of enlightened and cultured persons are discovering that the superstitions on which the Church is founded, are too largely pervaded by ignorance, exaggeration and distortion to admit of educated and honest persons giving them any countenance, however good the intent and work of church-going people may in many respects be.

Under these circumstances we propose a social platform on which men of science, artists, agnostics, christians, liberals, unitarians and trinitarians, men of high church, low church and no church, truth seekers and pleasure seekers, materialists, spiritualists and transcendentalists, the fashionable and the eccentric, rich and poor, the talented and the unceratious, those who think deeply and those who have no time to think, shall all find that which will attract, improve and elevate them. We propose

a church more catholic than the catholic, broad as the world, entertaining as the drama and luminous as civilization. It shall cover the scope of human nature, by furnishing to the multitude, the following nutritious soul-food, viz.:

1. Praise of all known worth, and especially of all accessible and imitable human worth. This is the true Womansir.
2. Elucidation of all known truth: SCIENCE.
3. The presentation and illustration of beauty, whether in Statue, Painting, Poem, Drama, or Music: ART.
4. Co-operation in mutual helpfulness and duty: LOVE OR HUMANITY.
5. The investigation of the unknown—the narrowing but perpetual domain which science still leaves sacredly dedicated to mystery: RELIGION.
6. The scientific study of Immortality: SPIRITUALISM.
7. The discussion of the doubtful: PHILOSOPHY.

In all this basis no one is called on to believe anything, or even to know anything as the condition of admission. There is no confession of sin and no recognition of its existence. There is no sense of human responsibility and no hint of divine punishment. There is simply a saving of all the social forces which have made worship exalting and lovable, and an omission of those that have made it cruel, and with these are combined the grand forces which have moved the world, viz. science, art, human kindness, a becoming sense of life's great mysteries, and provision, as far as it may be made, for their solution. That it is infinitely easier to get a vast number of people to act together than to think alike, is shown by our last Presidential election, in which 60,000,000 people were induced to act in one or the other of two or three parties, though in each of these great parties, probably, no two persons thought exactly alike on all the questions involved.

To this general platform, somewhat differently expressed, many friends who are widely known for their activity and influence, have responded.

Mrs. Emma Hardinge-Britten writes from New York:

"I have only time to say I most heartily concur in your views. I will give my best attention to the subject and try to see how far I can write or be inspired to write, something useful in the same direction. I think some such effort might be successful here."

Rev. Samuel Watson writes from Memphis:

Your powerful editorial on "The Field that is White with the Harvest," has been received and read several times with profound interest. It is the most important subject that can engage the attention and hearty co-operation of Spiritualists at the present time. I most cordially approve, and will earnestly advocate the plan at the forthcoming Convention of Spiritualists and Liberals for the State of Texas, to be held at Waco on the 25th inst.

Dr. Eugene Crowell writes from Brooklyn, N. Y.:

The conception is a grand one, but the question which immediately presents itself is, is it possible to unite the diverse and even antagonistic elements whose combination and sustained efforts would be necessary to practically realize the idea? At present, at least, I am afraid the answer must be in the negative. The minds that are the most active and influential in the great disintegrating and reformatory movement, are of all shades of opinion, and of diverse intellectual tendencies and capacities. True, all are working for the accomplishment of the same object, the dethronement of ignorance and error, and the establishment of the truth; but each is working in his own way, and too often intolerant of the opinions of others, who pursue different methods for the accomplishment of the same object. You would have to deal with materialistic, agnostic, religious and spiritual minds, and the majority of them, like most other reformers, are intensely individual, and are not constituted of the materials from which to organize such bodies as would be necessary to impel and direct such a movement.

[Answer: All these classes meet, without collision, in the theaters for amusement, at the polls for good government, in the commercial marts for trade, and wherever anything is to be gained, without reciting a creed. This suffices. Keep the creed out and there is nothing to prevent their meeting.—Ed.]

I believe it would be a hopeless task to endeavor to persuade them to stick their individualism and subdue their intensity of feeling and conviction, to the degree which would be necessary to insure that harmony and unity of action without which failure would inevitably ensue.

[Answer: Mankind are coming to learn that the greater the diversity in their intellectual wares, the greater the frequency and profit of exchanging them.—Ed.]

You contemplate uniting the forces of at least four different camps for the accomplishment of a common object. You can offer no material rewards or inducements—

[Answer: Neither does the theater.—Ed.]

no spoils of victory—

[Answer: Is there no victory in making life enjoyable?—Ed.]

all you can propose as an inducement, is the approval of their consciences, the satisfaction of having discharged a duty, and this satisfaction they already enjoy.

[Answer: We propose rather a mode of association which will gratify all the social wants of human nature which lie outside the family.—Ed.]

It appears to me that what you can offer is insufficient, or would be in their estimation, to compensate them for the restraint which a common union would impose upon them.

[Answer: The common union imposes no restraint, except that of accepting the program of entertainment and instruction agreed to by the officers whom they elect.—Ed.]

On the other hand, no harm can result from judicious attempts to inaugurate such a movement. The scheme is an admirable one.

[Answer: Nothing is admirable unless it is truly adapted to the wants of human nature. If it is admirable it is practicable.—Ed.]

and all liberal and intelligent minds will so view it, but you do not desire to launch it without a fair prospect of success, and this I am afraid, it would not achieve.

[Answer: Why not? Every community that is helping to sustain a lecture course, church, art exhibition and even a minstrel show, is running after the same thing by piecemeal, which we propose to comprehend in a system, and is paying for it dearly.—Ed.]

I am sorry to differ with you, but I trust you will credit me with the sincerest and most fraternal motives in expressing my views thus freely. I may be entirely wrong; this is for you to decide. I will only add that should you attempt to realize the scheme, I shall watch its progress with interest, and it will have my best wishes for its success. The idea is in advance of the times, I think, and the only question with me in view of this fact is, is there a probability of its success under the most favorable circumstances?

[Answer: We have the profoundest respect and regard for our personal friend Dr. Crowell; we thank him for his honest, candid criticism, and feel sure of always having his best wishes.—Ed.]

Mr. A. J. King says:

Your editorial, "The Field that is White with the Harvest," was duly received. It does not meet my ideas of the requirements of the times. It lacks vitality, soul, definite important principles, differentiated from other organizations, to make a living, growing thing that the world can see, study, admire, accept and embrace. It must have power to appoint its accredited teachers, and expel for gross immoralities, else it will be always loaded down with filth. I have little faith that there are enough to be found who can unite on a practical platform to make an organization that will have the elements of stability in it. Most all are so afraid of a creed, and that some one will not have the liberty to raise the devil and be compelled to stop immoralities or seek association outside of Spiritualists, that they will have nothing to do with an organization of vital, moral and religious principles.

Mr. King appears to hold that an organization without a creed, is like a body without a soul. Perhaps as a general principle this is true. Even a railway corporation has a creed, viz. that running a railway is a good way to make money. Every farmer sows and reaps according to a creed. This only proves that organizations may have great vitality without resting on ignorance. For the great mass of mankind a creed founded on some theory of the future, life is, as Mr. King will probably concede, a creed founded on ignorance. Whatever the creed may be, it is a hard thing to disprove, and hence a good standard for the presumptions and the cunning, along with the credulous and the duped, to rally around. While our proposed colleges of philosophy, would formulate no express creed, yet they would imply a creed something like this.

1. The praise of all known good exalts those who praise. Hence worship or eulogy elevates; disparages and slanders depress. But no worship can be intelligent and really exalting unless men know whom they praise.
2. Science unfolds the relation of cause

and effect between actions and their consequences, and hence is the only key to the right apprehension of duty. To follow unverified assumption is to be misled by ignorance. Hence the best way to make men good is to make them wise.

3. The sense of beauty is the perception, from the aesthetic side of the harmonies of nature and of duty, as philosophy or wisdom is the perception of the same facts from the intellectual side. The sense of beauty is the passion for these harmonies, and hence art compels us to love the good in both nature and life as philosophy compels us to see it.

4. Love of humanity is the recognition of the true harmony which exists between passion and virtue, or the desire to reign and the desire to serve, to use and to be of use.

5. However rapid or great the progress of science, something will always be left to mystery—and the sum of the unknown mysteries will always be religion. Before these all true men will uncover, but none will allow them to be made the means of priestly rule and assumption by men who know as little of them as ourselves.

6. Immortality, if it is a truth, will become known to us by scientific evidence. It should therefore be the subject of investigation and proof by competent observers, and not of dogmatism or imposition by impudence and craft. The latter is the church method, the former the spiritual.

7. Men are made modest and tolerant only by continual criticism and contradiction. While criticism is the opposite of praise, as philosophy antagonizes worship, we believe in both, and advise the employment of both in upbuilding the philosophic temple.

Some implied creed of this kind, will doubtless underlie all co-operation. Each local "lyceum," or "college of philosophy," or "circle for spiritual and ethical culture," or whatever else it chooses to call itself, will formulate this creed for itself, if it desires. But we think the resolve to act together is better, because more easily kept, than the agreement to think alike. If any wish to retain a moral censorship over members, or exclusion on moral grounds in the choice of members, or to require subscription in advance to certain articles of faith or to limit its membership as certain secret societies do, to the healthy and well-to-do, let them do so. Its penalty or reward for doing so will be that its success will depend on its good judgment. We are inclined to think that Mr. King will, on more mature reflection, find many of his objections greatly lessened, if not wholly dissipated.

Mr. S. B. Nichols, of Brooklyn, N. Y., an experienced Spiritualist and efficient organizer, says, "I like your article on organization."

George A. Fuller, a well-known New England lecturer, discusses the plan clearly and appreciatively. "Such are the men to set it in operation. He says:

Without organized and systematic effort, Liberalism cannot compete with the thoroughly trained and organized forces of superstition. Long ago the church perceived that strength lay, not so much in numbers as in a thorough system of organization. They seized hold of this fact, and organizing upon a religious basis, established a church rooted deep in the sympathies of man's religious nature. Spiritualists and Liberalists have been slow to learn this important lesson taught them by the churches. It seems as though nature, whom all Liberalists claim to revere and love, would teach them the necessity of organizing for mutual improvement, and for the protection of individual rights; but the majority of Liberalists have come from under the shadow of the church, and on the principle of the old adage, "The burnt child dreads the fire," they keep aloof from every form of organization, for fear it may fetter the soul that "fals would be free." Coming, as they do, out from under the dark clouds of superstition, their eyes are blinded by the dazzling light of freedom. Their minds have become embittered towards the church; her rites and ceremonies, once held to be sacred, now appear to be foolish and childish in the extreme. Conscious of the fact that they once were slaves to dogmas, they have come to believe that organization is synonymous to stagnation, crystallization and mental death.

Yet in spite of these drawbacks, the Liberals have made many attempts at organizing their scattered forces. Nearly all these attempts have proved abortive. Nearly all our state associations have fallen into shapeless wrecks, or, with a few exceptions, still live toke out a precarious existence. Our local societies are not more firmly established than the State associations.

I have been a student of organization and have always claimed that the reason of failure in these different efforts, was the lack of a system suited to the wants and requirements of the great body of Liberals. As Spiritualists we have been wont to make our organizations sectarian. In the platforms of principles, we have generally adopted, we have debarrd all from our ranks who do not believe in spiritism communion. We claim that our religion is for all humanity, yet we have not been willing to fraternize with all classes of Liberals. In this direction we have made a sad mistake. If Spiritualism teaches us anything, it is the brotherhood of mankind. Recognizing this primal fact, why not seek to unite for mutual improvement, and for purposes alike demanded by all classes of Liberals? A religious basis for organization, I believe to be not only a demand, but an absolute requirement. But this need deter no one from uniting with us, for even the most radical Liberal will admit the necessity of religious culture.

The "six practical purposes" of organization as elucidated in the editorial entitled "The Field that is White with the Harvest," in the JOURNAL of Nov. 6th, if adopted by the Liberals of America, would be promotive of great good. The plan is simple, practical and efficient.

Culture is a demand of Liberalism. Through a careful study of science, we may learn the best methods of moral, spiritual and intellectual culture. As we improve our faculties, we throw open those interior doorways that shut out from us a knowledge of the infinite. Thus through a study of science in any of its departments, the aspirational portion of our nature soars away into the limitless sea of truth. The soul of man is not satisfied unless it may constantly reach out after the Infinite Over Soul. If we would seek the perpetuity of an organization, we must recognize the necessity of a religious basis. You do well to make provision for this in the first of the "practical purposes," by stating that the investigation of science is a perpetual study of the Infinite.

Man's social requirements have generally been overlooked by the founders of our different systems of organization; you have not lost sight of the fact that man is a social as well as a moral being. In the second, third and fourth of your "practical purposes," you make provisions for man's social culture and improvement. Entertainments that enlarge and refine the senses, and develop a higher moral standard, are healthful in their nature, and are, or should be, made aids in man's intellectual and moral advancement.

The fifth of the "practical purposes" might come under the general head of the first. The psychic physiological sciences—clairvoyance, mediumship, psychology and spirit communion, are all the legitimate results of the circle. I think that much time should be given to a careful investigation and classification of the phenomena of Spiritualism. The JOURNAL is doing a good work in that direction, and organizations having for one of these "practical purposes" the investigation of psychic or physical phenomena, would be the means of establishing beyond all controversy the fact of intercommunion between the two worlds.

The sixth proposition would simply make our platforms absolutely free for the expression of thought. No speaker should ever be restricted upon a Liberal platform, so long as he keeps within the bounds of decency, and does not indulge in malicious personalities.

As a whole I think your plan of "practical purposes" for organized effort, is not only plausible, but is also just suited to the requirements of the present condition of Liberalism. "The great body of Liberals are not content with their present condition, for they feel their weakness in spite of their numbers. They feel the need, every day, of associated effort, and an organization of this nature alone can satisfy the growing wants of the enlightened masses."

The following letter is from a Materialist, (Mr. Otto Wettstein, of Rochelle, Illinois,) of known intelligence and character. It breathes a spirit of candor and conscientious liberality, which shows on its face that between scientific Materialists and critical sensitive Spiritualists there is no Chinese wall.

Your editorial, "The Field that is White with the Harvest," is at hand, and was read with great interest. Your remarks and appeal are timely, broad and practical, and, if resulting in the great end you have in view, they will do a great deal towards the moral and social elevation of the vast multitudes who have now said their last farewell to old orthodoxy.

What we most need, as you say, is organization, a concentration and working together of the large and daily increasing Liberal element in every community, for the purposes you specify; and also to prove to the better classes in the church that Liberals indeed have something better and nobler to offer in place of old theology. Let us convince the world that, while opposing the churches, we combat old superstitions, old dogmas and impossible theories only, and not the great moral forces of the world, whether found within the church or without. Let us convince our Christian friends that we can and mean to be honest, virtuous and progressive, without religion; that

Continued on Eighth Page.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

(CONTINUED.)

(Copyright Secured.)

"From the meridian of its unfolding those of its children whom we call dead and the living, were one great family, mingling together, born out of one form into a more perfect one; all watching the process of change—never invisible for one moment, but all the process seen and understood; visible and invisible united till all were visible.

"I see a time when the whole planet seems to me to send out what look like silver white cords, all interlacing, until a network seems to have grown out of the planet, attaching it to a material environment, that is the put-growth of Sideros. These are invisible, but to me material connections with a new world, that is absorbing the aged one. It looks like a vast belt of silver hard elements that corresponds to water; and the immortal children of Sideros can traverse it as freely as we do our oceans. This globe seems to wholly absorb the planet's life, and it goes to dust, just like a dead lady. Previous to this breaking up there is no drop of moisture upon it or in it.

"After the meridian of growth is passed, Sideros seems to be so closely related to its new world, that I can see a constant intercourse or communion between them. There is no frightful monster, death there, who steals the most lovely of all home treasures. Death is but birth into another life, which is visible; there is no invisible life. Those who lay aside one form, take on another that is immediately visible.

"At the death of Sideros I cannot feel that any real death occurs. The world that is built out of the old one is so blended with the used up one, that nothing remains of the old but fragments. It is impossible to describe the harmony that seems to reign, even where there is nothing to be seen but a mass of ashes, where was once a world. I feel lifted into such communion with its counterpart, that I want to turn away from death and explore that best sphere that looks so attractive, just beyond that silver-hued net work, which holds Sideros, or bridges the space between it and some new world.

"I see that Sideros grows smaller and smaller, as the new world unfolds. I can see it as but an opaque ball, something like the moon, quite as silvery-white, completely girdled by a most perfect world, that seems transparent and free from gross matter."

A few days after receiving this communication I obtained the following from Mrs. Field, after requesting her to describe to me, if she could, the condition of Sideros and its people in the "last days." She knew nothing of the previous communication from Mrs. K., and I can only account for the harmony between the two descriptions, by assuming that they both visited Sideros at similar stages in its history.

"I go back to the latter days of Sideros, but before the people had left it. Toward the last the physical system was frail, and the people seem like spirits clothed with a thin garment. They lived till they exhausted all the vital forces of earth and air, till the world lost its magnetic and internal life forces, that held it together. There were very few living on it toward the last. They hardly knew the difference when they exchanged conditions from what we call material to the spiritual. They seem as if they had but a slight covering that made the spirit tangible.

"I see no commerce or business carried on, as I did before. The climate is genial and the people seem to subsist largely on what the earth spontaneously produces. The spiritual predominates, so that they need but little food. They are sustained largely by magnetic conditions. At the last I do not believe they have any bodies to bury. It seems as if they lived to an immense age; some seem to be hundreds of years old. They put on spirituality as naturally and easily as we put on a garment.

"There is an absence of all crime, all sin; punishment is unnecessary; there are no conditions that require it, all are transparent. I see an expression of love such as I never had an idea of before; all care for one another. I sense no family ties; all are brothers and sisters. They stretch out their hands to strangers as much as friends. How beautiful this world would be, could we be as they are.

"They live almost entirely in the open air; they hardly need their dwellings at all. Clothing is simply for beauty. Their fabrics are fine and beautiful; they have reached perfection in that line.

"Two men have attracted my attention for some time. Their hair is white as the driven snow and as fine as silk-threads. Light from overhead seems to make a halo round their heads. The beard is unclipped, wavy and beautiful. One is half reclining on the ground, that is covered, not with grass, but what looks like moss. They are discussing pleasantly something about the stars and planets. The one who stands leans upon a staff. They are extremely old, yet their faces are without a wrinkle.

"I get into sympathy with a time of elemental commotion; I think it must be after all human life was extinct. I get a curious feeling of spent life-substance, whose richness or life is gone. The earth as it disintegrates throws off matter in its revolution. There is no vitality enough to hold it, and fragments fly into space. The elements seem to beat war. I have a sensation of freezing and then of burning. This whole world is in a desolate, uninhabitable condition. There is no spiritual atmosphere; that is gone.

"I think for a long time before this was destroyed, it was entirely destitute of living beings. I never saw anything that seemed so like a corpse; it has spent all its force and died. Yet there is an internal force, that seems to be gaseous, that sends fragments out with explosions.

"Before its destruction I see what looks like the arch of a rainbow. It is another world peopled with those who have left this and who have watched it with great interest. I see them looking down from this arch, where they are perfectly secure, and watching with great interest the destruction of Sideros. Their attraction is cut off from it, and not a soul feels a heart-throb as it goes to its fate."

Subsequent to this last examination of Mrs. Fields I received the following from Mrs. Kimball. It contains strange statements, and yet much of it is in harmony with what I have obtained from other sensitive. I am inclined to think that the whole of it refers to the spiritual land of Sideros, though the sensitive did not think who was in the Siderian spirit home in the earlier part of the examination.

"There was a time, when Sideros had reached its zenith of growth, that its atmosphere was so rare, spirit who had dwelt upon it, came and went as pleasure. They required no preparation, nor conditions made for them as spirits do here. They conversed with spirits who had material bodies and sustained all the relations of life.

"I see some women who have spirit companions and men who have spirit wives. They live in two worlds at the same time, for they can be visible or invisible at pleasure. Children are born of these people of the highest type; they are almost, yes, even more refined in some

instances than spirit children. I see them in the beautiful gardens everywhere; they sing and dance, as though brim-full of joy; such lovely, joyous faces and forms I never saw, even among spirits here, so refined and perfect as they.

"The place where I see this seems to be a belt extending across the planet; it is all like a garden of fruits, flowers and the most artistic architecture; and everything seems common to all. There are no isolated homes, poor families, but all mingle in the most harmonious manner.

"They do not live upon the grains and coarser kinds of food, that the more material people do. There are fruits that contain all the nutritive qualities required, and they absorb nutrition from the atmosphere too.

"I see what look like rivers of a strange character that flow from the heavens over one immense building. They flow all the time, looking like a golden-colored mist, and those who are there seem to absorb the material and require no other food. I think this is a community or brotherhood, where all are wise and cultured, men and women. Many of them are those who can be invisible when they wish; I think they all can.

"There seem to be all the grades of unfolding human life on the planet, even at this time; and these people do not seem to be able to mingle freely with other and grosser portions of it, though I see they do it to a certain extent.

"I think this portion of Sideros was a part that did not die or disintegrate, for I see that these people know of the disintegration of some portion of it, talked about it and welcomed those who were attracted to them from such portion. I see some who have just come among them. How unlike they are and how strangely they feel in such company, but all receive them so lovingly and kindly, that they soon feel at home. I think that all of the planet on both sides of this belt in the centre of Sideros, was destroyed. I hear, or sense, what is being taught, by one of the wise men, in a beautiful, flower-embowered, circular temple, to many who have recently arrived among them, and seem to be ignorant of all the causes of their sudden change to such a country. It looks to me as though some sudden explosion or disruption had then occurred upon the planet, whereby thousands had been destroyed, as we say, who all went to this new home. I sense this to the teacher's answers. The students, or those people, whom I can see and mingle freely with, are the same persons I saw before. A dreadful eruption occurred where they lived, to the extreme west of here, and brought here thousands.

"I feel that this belt I see sends off some force that naturally causes these eruptions. It looks as though a new world was forming out of the old one. I see maps that show a perfect belt of light all around the planet, which is immortal.

"I now see that many of those recently changed people seem sad and ill, mentally; and I hear the most delightful music, that seems to make them forget it, and all manifest the deepest interest in their new home.

"I now see that these people eat a kind of cereal about the color of wheat, but softer, quite juicy when bruised, and like a fruit. There are many homes prepared for them, all very beautiful, where the most refined mingle freely with all. These who have recently arrived cannot make themselves invisible, but will grow to be able to visit many worlds, as easily as they do the one where I now am.

"I see some teachers in the flower-embowered temple, I spoke of, who have just come. I saw them at first as a star-like light, only more material. There are three of them and one is a woman. The light seemed to proceed from where the solar plexus is in the body. The form unfolded from that, no medium being in sight, unless a number of persons that I see in a group near them are so. This group is composed of men and women of most distinguished appearance. I feel much attracted to one I have seen before; a gentle looking man who has light hair, and a long beard, wavy and fine as a child's. I see him conferring with two others, and then, putting his hand to his brain, he seems to dissolve like a flash, and I see that strange star-like light float away to the west.

"I now see that the strange belt has been forming even from the birth of man upon Sideros, but it was invisible, till it arrived at about the zenith of its development, when it became visible to many of those who possessed the same qualities. I look back to the formation of that strange belt and see it was the outgrowth of both visible and invisible elements. Spirits and mortals worked together upon it, till the result was obtained that I see.

"I now see that grand man, who has returned, and with him there is a female, who is the most exquisite creature I ever had a conception of. She has a babe in her arms, and they both sparkle all over, as though covered with gems, except that the light is like that which fire-dials emit. Both are enveloped in some soft lace or tulle, that the man takes from his form, but I do not see where he had it. Oh, she is so sweet and modest-looking! Just my ideal of a woman. She comes to this place to teach those recently arrived and demonstrate to their young minds the beauty of motherhood. She tells them her beauty and strength came through motherhood; and unfolds the perfect law of this condition to them. As she stands before them, I see some element passing from her to some woman in the audience, and it seems to comfort them as they absorb it.

"I now go to another part of this belt of Sideros, that is not quite as beautiful or pleasant. I enter a similar building and see many young men, almost all are so. It looks like a school, but the men appear sullen and discontented. In the centre is a raised platform, where several people stand, that look like old professors, who are to teach the people. I see some more moving about among the young men too, as though they were getting them into groups and talking to them. Some of them look very sad and I feel they have been separated from families, friends and all familiar scenes. They receive the greatest amount of attention; beautiful women go to them and talk, and they are soon comforted. I hear one told that he will soon know how to find his friends and bring them to that place, where there is room for all. Now I see that several have arrived since I came here; indeed many are coming out of the atmosphere, just as I saw them before, and the whole air is filled with sympathy and love which the superior spirits bring, so that all seem to be made glad by it; even the sullen ones are interested and their ugly faces are brightened. These souls are now arrivals too.

"I hear one old professor telling of whole continents being disintegrated, until all the gross shell is gone and the pure kernel alone is left. I hear him say that this will occur till the new lands will be all that is left. These will be the home of all the people. One man asks where the beautiful ones came from, who seem to burst out of the atmosphere. He is told they are those who had unfolded powers that enabled them to live in all worlds. When you have grown to understand how, you will visit other cities. He points to what look like brilliant stars in the sky, and seems to say 'there are some of the worlds from which the teachers come.'

"The dresses worn by some there were magnificent; no sharp colors, but all the tints in nature combined; all with bright sparks, like jewels, on them. I hear one ask where those who become invisible, and they are told

'they have homes on yonder planets.' As I look at them, they seem to shoot out rays of light, just as though they had a heart, and at every beat this was the result. They are large, much larger than ours. There are many pictures used in teaching here.

(To be Continued.)

Mrs. Esperance and Her "Exposure."

To the Editor of the Religio-Philosophical Journal:

Your remarks in No. 7 of the RELIGIO-PHILOSOPHICAL JOURNAL, on the "Exposure" of the celebrated materializing medium, Mrs. Esperance, in England—by which remarks you have, in my opinion, come very near to give you below the translation of an article by Mr. Christian Reimers, in the latest number of *Licht, Mr. Licht* (Light more Light), on the same subject. Mr. Reimers, the widely known English Spiritualist one of the few promoters of our cause, who has been unusually favored with extraordinary chances for the observation of the great phenomenon of materialization, is a gentleman, who by his many years of experience, and his innate critical sense, as well as by his genuine enthusiasm for the truth of Spiritualism, is equally deserving of our implicit confidence. He gives a condensed description of three sittings he attended at Mrs. Esperance's, as it seems (after her so-called exposure), which will not fail to be read with interest by all to whom truth is dear. He writes:

"When I on the 3rd of August greeted Mrs. Esperance in the séance room, the welcome the amiable medium gave me, was not a little disturbed by discovering that she bore her left arm in a bandage, having it dislocated a short time ago by a slip and fall.

"Various experiences of mine in regard to physical dislocations, made me rather doubtful of her success, she being a quasi-invalid; but her very injury on the contrary proved to be an excellent test in the course of three remarkable sittings. The physician, who had the care of her arm, was sitting near me in the same circle of about fifteen persons, and was as curious as myself of the appearance of Yola da. Mrs. E. took her seat in the cabinet, in a cheerful mood, the cabinet being divided into three compartments by delicate partitions of illusion and arranged in such a manner as to absolutely exclude the possibility of secret entrances or machinery. The light could be regulated from the faintest to the strongest degree without disturbing the circle—a most important arrangement. I would here suggest, by the way, in the interest of similar experiments, that an equal distribution of a soft light would seem to be an essential condition, and to take particular care to tone down the source of light in such a way that no sharp, or even dazzling ray, may escape from it.

"After a splendid prayer by one of the members and some gentle singing, Yola da stepped out from the opposite end of the cabinet, after we had heard a moment before the medium talk in her compartment. She first stepped up to the physician and then to me, stretching out her two bare and well formed arms towards me, and then distributing fresh roses and other flowers among the circle, to the number of about twenty-seven.

"As I have long ago passed beyond the first period of sensation, I reviewed the apparition carefully and quietly and discovered many things which reminded me of the medium, which as in many similar cases, particularly at the commencement of a materializing séance, gave me the impression of that 'Psyche' having, as it were, not yet completely been evolved from her medial chrysalis. Whoever in such cases is able to suppress his doubts till the end of the séance, and to grasp his doubt instead of grasping the figure, will often entirely forget this first impression. The figure of the Polish lady, which, after the retirement of Yola da, appeared in the middle compartment, without, however, stepping out, bore almost the bluish of the full light, and was very imposing, all her masculine features showing distinctly. Then came a figure which was recognized by one of the lady-sitters, which seemed quite credible to me, although I have not yet had any similar test; but the grandest and most impressive scene of the evening was the dematerialization of Yola da, which now followed."

"Having risen from my seat, I became convinced that the figure was standing isolated from the cabinet and partially within the semi-circle, and was acting like a living being. By degrees this statue sank under her garment, sometimes suddenly several inches, as if the skeleton were irregularly yielding to the process. Our gazing took more and more a solemn, half-suppressed tone, while the slowly vanishing figure left only a whitish glow visible on the carpet, growing darker and darker, until the last trace disappeared, melting like a layer of ice on a black cloth!

"This almost indescribable event was repeated on three evenings, and will to all who witness it, remain unforgettable through their lives.

"The next day a friend of mine arrived from Hamburg (as if the spirits had made some secret arrangement), Mr. W. Oxley from Manchester, with a friend of his, and now I could hope for the greatest success, a hope in which I was not disappointed. On a previous demand of the spirits, some fresh and pure earth and a glass bottle were already in the room, and after Yola da had made her appearance, she stepped up to me and led me into the center of the circle and bade me kneel down beside her. As the light was very weak, she directed my hand to the paper with fresh ears, and I, understanding her signs, filled the empty bottle with this earth. She then poured water upon it, and after having shown me back to my seat, she covered the bottle with a veil and retired into the cabinet. Soon after we saw something stir under the veil, which was now removed by Yola da, and a plant, which she bore to Mr. Oxley, illumined by the full light, caused our highest astonishment. The root was in the bottle. The green, fresh leaves showed no flower. Mr. Oxley put his hand close before him; the light was again toned down considerably, but after a few minutes, turned up again, when, lo! a splendid full blown flower, as big as a fist, shown upon us!

"In fact, it was almost necessary to have this plant from the fairy-realm photographed, in order to convince us that we had not been the dupes of a magic dream! From the wealth of these three evenings, I can only relate a few more incidents, although it is painful to omit so many others. A rose was presented to Mr. Oxley, which he had upon his breast between coat and vest. At the close of the séance he took that rose out and now he found

THREE ROSES ON ONE STEM.

"The third and last evening commenced with a manifestation, which made a deep impression on all of us, and upon me in particular. A lady, who sat at my side told me that her son, a cadet of the navy, who had been drowned half a year ago, appeared to her in these séances, usually towards the end of them. To-night she had come with the mental wish (not uttered to anybody except me), that he might show himself first. The curtain soon opened and a young fellow in the garb of a sailor, stepped boldly out; the mother rose from her seat, and we saw both meet in an ardent embrace, after which they separated. It was a highly impressive moment to all, and the mother resumed her seat near me, silent, but with visible emotion. Besides other miraculous proofs of inexplicable power, we saw the medium and the materialized spirit at the same time and the dematerialization of Yola da as before, deeply impressed our eyes and minds.

"The dematerialization of Mrs. Esperance is particularly distinguished by the highly interesting circumstance, that during most of the manifestations her normal condition does not seem to be altered. While the sittings in the expectation of a new figure, are intensely gazing at the cabinet, the medium is heard talking herself, too, and expressing her astonishment, 'Who may this spirit be? It is quite foreign to me!' Of course under such circumstances, a doubter can only look at the figures as 'assistants,' but when such an 'accomplice' before the eyes of all, dissolves into nothing, is dematerialized, I should think the doubt ought to melt away too!

"I feel that my description gives but a faint echo of what I experienced, but the main object I had in view

was to give the facts confirming the previous reports, and to throw light upon the event of the day, the unmasking of Mrs. Esperance, and to contribute to the confirmation of her wonderful gift for materialization.

CHRISTIAN REIMERS.

London Sept. 25th, 1880."

This short, but graphic and impressive testimony of a gentleman, who has undoubtedly claims to our full confidence, relieves me from adding any remarks of my own, except that we ought to be extremely careful before we inordinately well-known mediums, who before or after a so-called exposure, have been found test-proof by competent judges. In the case of Mrs. Esperance, the so-called exposure was apparently a complete one, the materialized spirit being caught and held for a moment "bodily," but nevertheless it was no exposure in the sense of the skeptics, but rather a convincing proof of the genuineness of the miraculous process, since other eye witnesses, such as Dr. G. Langsdorff, testify to the fact, that Yola da had both her arms bare to the shoulders, while the medium a moment after found herself in the cabinet, wore a black dress with close fitting sleeves. Our knowledge of the secret laws controlling the wonderful process of materialization, has not passed yet beyond the A B C! Let us sit on the school bench before ascending the bench of the Judge!

DR. G. BLODIN.

Brooklyn, Oct. 31st, 1880.

Spiritualism and Psychometry.

BY WILLIAM DENTON.

Out of the 25 persons who have independently visited Sideros, when examining aerolites for me, at least 20 of these mediums for spiritual manifestation, and several of them are among our most satisfactory mediums. I think it probable that nearly all our mediums for mental manifestations are psychometers. Several of them have told me that they cannot at all times distinguish between what they obtain psychometrically and what they get directly from the Spirit-world.

It is well that such a fact as this should be known. It explains much that has perplexed many mediums and many persons who have undertaken to investigate Spiritualism through mediums. An acquaintance of mine visited a medium at Lake Pleasant, during the last camping-out. He was a perfect stranger to her, yet she described many of his departed friends and gave their names accurately. But what amazed him was that she saw and perfectly described a relative, whom he subsequently found to be alive and well. The medium was quite sure that he was dead. A knowledge of psychometry would, I think, have cleared up the mystery. The presence of the man enabled the medium to see his friends just as the fossil bone of a mastodon enables a psychometer to see the animals that existed here when it was alive. Such mistakes as that medium made have discouraged many investigators.

From the fact that mediums are generally good psychometers, there are no people in the world who are as well qualified by nature for scientific investigations. They hold the keys of knowledge in their hands, though but few know how to use them. This requires study; it requires a knowledge of what scientific men and women have already done in the elucidation of nature's secrets; it requires time, and for the best use of the psychometric powers, it requires freedom from care. Few are able and at the same time willing to give these. Yet some, succeeding remarkably well in some directions, by the use of their superior faculties, they not unfrequently undertake to do too much and to do it too rapidly. Having made geology a matter of especial study for the last 40 years, I know something about the development, physical and organic, of our planet; and when I compare the statements of mediums in reference to matters concerning the geologic history of our globe with the actual facts as known to the geologist, I find them as a rule and almost without exception, sadly defective. The grand reason is not because these persons cannot obtain the necessary knowledge by their superior powers, but because they cannot or will not take time enough and give labor enough to accomplish the result.

I distrust all spiritual oracles, who undertake to answer all questions and drive away the last cloud from the intellectual sky. Their answers are generally much worse than none, because they lead people to trust in many cases statements that have no foundation whatever in fact. The same persons, however, with patience and by labor might surpass all scientists that our planet has yet seen.

I have met men and women, not a few recently, in the course of my psychometric investigations, who by their deep insight into the heart of nature, have astonished me, accustomed as I am to somewhat similar revelations. Some of them were aged; one nearly eighty; some were quite young; one, a girl of 13. If the young sensitive could be properly trained, we should see astronomes and geologies, within the next 25 years, that would almost infinitely surpass all that have been written, and that are likely to be written by our present methods, for a thousand years.

A few days ago I called upon a medium located in Boston, and though the specimen, with which I tested him was unseen by him, and merely held in his hand, he plucked out the heart of it in a very short time, with an ability that was astonishing, and to a person, not conversant with psychometry or the spiritual powers of sensitive, would have probably seemed miraculous. He followed back the history of the specimen, described the changes through which it had passed during a long period of time, and all this with a readiness and accuracy such, that it seemed to me if the specimen had been able to reason, remember and write, it could not have told its story better.

Such persons as he should devote their lives to the development of natural science. When we become wise enough, the superior sensitives among us will be relieved of the necessity of struggling for bread, for that very struggle unites them in a great measure for the exercise of their special powers. Indeed, I trust yet to see a successful movement inaugurated that will result eventually, in relieving all who are disposed to render a fair equivalent to society for what they receive, from the terrible struggle for existence that obtains now almost everywhere.

The future of Spiritualism we might paint in glowing colors and be guilty of exaggeration. The unseen powers are determined to carry on their work, and cause the truth to triumph. The present astronomical cycle is almost completed. A fierce warfare is going on between the powers of light and darkness. Truth must conquer. Falsehood must die, but alas for those who do not ally themselves with the higher powers. Sickness, accidents, sudden deaths, political, social and religious struggles are imminent. Those who bind themselves to earth and to the sphere of its lowest emanations, must succumb to the new wave of light sweeping down from higher spheres. Rejoice, oh every faithful worker, your redemption draweth nigh; but weep and howl all ye against whose lives the hand of the recording angel writes the awful mystic sentence, "Mene, Mene, Tekel, Upharim," then are weighed in the balance and found wanting. Now is a judgment day. We have reached one of the great crises in the earth's history, and are a few more years have rolled away, a mighty change will have taken place in the governments and theologies of the world. Spiritualism has taken a grand step forward and upward. As in the past it has commenced its blessed work of showing the true unity of true science and true religion; so in the immediate future will it continue yet more efficaciously its blessed work. The science of coming days will be in perfect accord with a rational and uplifting religion, which in its turn will be linked in the bonds of a perpetual marriage to enlightened scientific facts. Astronomy, geology, chemistry, physiology, botany, and every department of science, will blend sweetly and usefully with that religion whose creed and commandment will consist of the Arabian and Judean Golden Rule.—J. W. COLEMAN.

Pamphlet 80 pages; 8 mo.; Price 25 cents.
For sale wholesale and retail by the **National Pamphlet**
Company, New York City.

Religio-Philosophical Journal

JOHN C. BUNDY, Editor.
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Terms of Subscription in Advance.

One copy one year, \$2.50
 " " 6 mos., \$1.25
 Clubs of five, yearly subscribers, sent in at one time, \$10.00
 Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the getter up of the Club, \$20.00

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

Remittances should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION:
 91 and 94 LaSalle St., North west corner of LaSalle and Washington Sts.

CHICAGO, ILL., November 10, 1880.

Spiritualists and Swedenborgians.

To the Editor of the Religio-Philosophical Journal.

Many thanks for your article in the JOURNAL of Oct. 20, in reply to my note asking, "Is what estimation is made of Swedenborg by the Spiritualists?" by modern Spiritualists." The answer is not what I expected it would be—not what I had hoped it would be. I know of Swedenborg only through the writings of an eminent Swedenborgian, whose name I do not remember, but who is a member of the Spiritualist movement. I have thought that when the truth was reached at last, that Swedenborg would prove to be a Spiritualist, that John the Baptist was to Christ.

One hundred and thirty-seven years ago the world was startled with the revelations which Swedenborg began to give out. The church was enveloped in the black clouds of superstition, bigotry and persecution. I know of Spiritualists only through the writings of an eminent Swedenborgian, whose name I do not remember, but who is a member of the Spiritualist movement. I have thought that when the truth was reached at last, that Swedenborg would prove to be a Spiritualist, that John the Baptist was to Christ.

I am not writing now to champion any creed especially. I am a member of a so-called Spiritualist church. I am not confined to it by a creed, for I have long ago thrown aside all creeds except that God is Love, and mankind is one universal family, and that no one can be saved in this life but by the aid of his fellow-men. I believe in the love of God, and that we will all be saved again if we have faith in the love of God. I do not speak simply of the thought of myself, but I believe it is the eternal thought that is growing and blossoming in ten thousand hearts in the world. I know of Spiritualists only through the writings of an eminent Swedenborgian, whose name I do not remember, but who is a member of the Spiritualist movement. I have thought that when the truth was reached at last, that Swedenborg would prove to be a Spiritualist, that John the Baptist was to Christ.

I know there are millions of hearts, who, while they are going to the church, hope, and with a good conscience, if they really accept the doctrine of Spiritualism. It is not because they do not long to hold sweet communion with their dear ones who have passed over the river. It has been taught for centuries that the dead would ever more come to us from the land of the living. I believe in the love of God, and that we will all be saved again if we have faith in the love of God. I do not speak simply of the thought of myself, but I believe it is the eternal thought that is growing and blossoming in ten thousand hearts in the world. I know of Spiritualists only through the writings of an eminent Swedenborgian, whose name I do not remember, but who is a member of the Spiritualist movement. I have thought that when the truth was reached at last, that Swedenborg would prove to be a Spiritualist, that John the Baptist was to Christ.

Let your light so shine before men, that they, seeing your good works, may glorify their Father in heaven. St. Luke, No. 10, 17, 1880.

We cheerfully give place to the above well-expressed views of our correspondent. Is he not aware that there is a great difference among Swedenborgians themselves as to the infallibility of the writings of the great Swedish seer? Frederick Tennyson, an older brother of the poet laureate, is a good Spiritualist, and at the same time a sceptic of all he can find good in Swedenborg. We may say the same of intelligent Spiritualists generally. They regard Swedenborg as a great and gifted seer, but fallible like all the seers and mediums that ever lived. His truths come to us mixed with error. There can be but one infallible mind!

That Swedenborg was at times under a delusion, seems to us the only rational conclusion. He confesses that before his illumination he was not unfrequently obsessed by impure spirits. He told his friend Robsahm that once in London he dined late, and being hungry ate with a good appetite. He saw a man sitting in the corner of the chamber, who said, "Eat not so much." "My sight," he adds, "again became dim, but when I recovered it, I found myself alone in my room....The following night the same man appeared to me again. I was this time not at all alarmed. The man said, 'I am God, the Lord, the Creator, and Redeemer of the world. I have chosen thee to unfold the spiritual sense of the Holy Scriptures. I will myself dictate to thee what thou shalt write.'"

Dr. Beyer writes: "The report of the Lord's personal appearance before the Assessor, I heard from his own mouth when he was an old man. He said that he saw Him sitting in purple and in majestic splendor near his bed, whilst He gave him commission what to do. I asked him how long this appearance continued. He replied that it lasted about a quarter of an hour."

Does our correspondent accept this as literally true? To us it seems more rational to suppose that either Swedenborg was under an hallucination, or that some ambitious and psychologizing spirit, finding he was a medium for spirit intercourse, tried to make him believe that it was Jehovah himself who had rebuked him in regard to his eating. But the orthodox Swedenborgian must accept every thing in the illuminated part of Swedenborg's writings as infallible. The Spiritualist, on the other hand, is eclectic. He accepts what seems to him true, and rejects what he cannot reconcile with his reason. Orthodox Swedenborgianism tells us:

"That the Lord Jesus Christ is the only God of heaven and earth: the Father, Son and Holy Spirit in a glorified human form; a Being of infinite love, wisdom and power; our Creator, Redeemer and Regenerator, who came on earth by taking upon himself our human nature, through which He combated the powers of evil, and having conquered them; He keeps them in subjection, and man thereby in spiritual freedom, thus making salvation possible to all."

Here, too, we cannot go with Swedenborg. His father was a Lutheran bishop, and the son could not divest himself wholly of his early prepossessions. Thus he represents Moravians and other sects as being in a very unhappy condition in the Spirit-world; whereas there is no conceivable reason why the Moravian should not be as well off as the Lutheran. But because we reject as fanciful much that he tells us, this is no reason why we should not accept what is reconcilable with our own reason and our knowledge of phenomena. We apply the same rule to other forms of religion. So in regard to Buddha, Confucius, Jesus and Mahomet. We accept all their essential truths. We believe they were medially gifted, and so communicated much important truth in regard to the spiritual nature and destiny of man, and the essential principles of ethics. That they were fallible mortals like ourselves, though medially endowed (as we all are probably, more or less, though unconsciously in our normal state), we also believe.

It is the glory of Spiritualism that it has an elective affinity with all truth, come whence it may; and that it teaches us at the same time to question the assertions of all seers, mediums and spirits, whether they profess their dicta with a "Thus saith the Lord," or with some less pretentious announcement. Thus we receive the assertions of Mrs. Richmond or Mr. Colville precisely as we would those of Mr. Stebbins or Mr. Ingerson. We subject them to the analysis of our own reason and knowledge. The very errors and inconsistencies of mediums and their "controls" are intended as a great lesson for us—one that the age imperatively needs.

Those Spiritualists make a great mistake who, because a so-called "control" calls himself Bacon, Swedenborg, Mages, or Parker, accept his sayings as if they had any authority over those of any reasoning, well-instructed man or woman. In all revelations there may have been truths, but these have been mixed with error. Spiritualists in science can point out innumerable errors in the utterances, affecting to be scientific, of so-called trance-speakers. Remember the exposures made by Professor Denton of the errors put forth by some of them.

"No individual revelation whatever," says James E. Smith, "can be perfect, any more than any other individual or particular work of God. There never was an age without prophets. They exist now, as real and genuine, though not as eminent and authoritative as ever. Prophets abounded in Israel. Prophecy then ceased, or rather they ceased to comply prophecies. Not understanding the nature of the mystic phenomena, they established a creed, which prevails to this day, that revelation has ceased, and that modern pretenders to inspiration are either madmen or impostors—the only intelligible mode of avoiding the difficulties which presented themselves to their minds—a mode still resorted to by Jews, Christians, philosophers, deists and atheists, to account for all spiritual visitations, such as the mission of Mahomet or Swedenborg, which they cannot understand for the reason above given—their belief being that even a particular and local revelation from God can never be characterized by any imperfection or any contradiction."

Our reason was given us to detect and assimilate the truth; not to accept the fallible utterances of finite beings, whether mortals or spirits, as wholly authoritative. Assured of the one great fact of continuous, unimpaird individuality, every thoughtful Spiritualist must recognize the vast importance of so shaping his life and his thoughts, and so regulating his emotional nature, in this stage of existence, that his future destiny, an evolution as it is from character, shall be such as in his highest moods he would most desire as answering to his loftiest ideals. What higher incentives to a profoundly religious life can there be than that involved in these considerations. Can the doctrinal diagrams, wrought by fallible interpreters out of the sayings of Christ or of Swedenborg,—the fantasy of a vicarious atonement, independent of our own character and acts,—so influence us for good as this simple, unadorned Spiritualism, studied in harmony with the laws of our being, as expressed in the physical and psy-

cho-physical facts of the body and soul of man when at his best?

Do not Misunderstand.

A friend encloses to us William Howitt's letter of May 25th, 1874, from Rome to the Medium and Daybreak, of London, wherein he takes ground strongly against the formation of the British National Association of Spiritualists and against the organization of Spiritualism. Our friend describes it as "an excellent synopsis of the dangers of organizing Spiritualism." All this seems to imply that we are supposed to favor "organizing Spiritualism," and this again seems to imply that our profession of a desire to unite in one kind of work Agnostics, Unitarians, Materialists, Scientists, Artists, Jews, Liberals, Positivists, Social Reformers, Spiritualists, and orthodox Christians, and Roman Catholics, too, if they will, is but a cover for the masked design to organize Spiritualism. All such assumptions are unauthorized by anything we have said, and if true would convert our course into one of inflection and insincerity. While we have outlined the seven phases of human want, or the seven fundamental passions, we have not included or implied any kind of faith except faith in the fact that human nature possesses these seven primary passions.

If the human mind is so narrow that only men who are Spiritualists can co-operate in these organizations, or if when formed they are to be perverted from their comprehensive scope, into organizations for promoting a creed, then our suggestion is a failure in advance of its trial. We agree fully with Wm. Howitt and the other Spiritualists who oppose the organization of Spiritualists, or of any other religionists as such. But we believe in investigating Spiritualism with scientific accuracy and appreciative candor, with that combination of receptiveness and critical skill which neither locks error into the mind, nor bolts truth out. We also believe in investigation of all contending systems, Christianity, Buddhism, Confucianism, and others which attempt to deal with the great questions of immortality, duty and destiny dogmatically. So much for our outline!

Do we expect that in every society that shall form all the ideal results, dwell upon in this and previous issues of the JOURNAL, will be vividly achieved? By no means. We strive only to point to the goal toward which we may all pull.

Most organizations that have ever been formed, have been dedicated especially to some sublime error. Whatever good they have accomplished, has been done in spite of the fact that in the heart of the great pyramid there was nothing but a coffin; in the centre of the oak's vast life there was only a worm. It is in this relation that the utility and strength of the organization has stood to the futility and littleness of its creed.

Let us now form organizations whose objects shall be, 1, the praise of what and whom we know; 2, the elucidation of the truths we know; 3, the enjoyment of the arts we know; 4, the performance of the duties we know; 5, the investigation into the psychological phenomena, about which we know something and want to know more; 6, the recognition of the domain of the unknowable, as such, and 7, the discussion and comparison with each other of all the supposed facts which we think we know. Here are praise, instruction, amusement, charity, exploration, religion and philosophy. These are all that have ever been of value in church, college, theatre, hospital, laboratory, in mutual criticism or in the study of the Infinite. All these may be combined in some degree. Wherever there are twelve persons sufficiently broad not to wish to organize Spiritualism or materialism, Christianity or Comtism, Jehovahism or atheism, but who are simply willing to recognize the fact that it is easier for a thousand men to act alike than for two to think alike; easier for a million to eat at the same table than for any two to swallow the same food, there a Philosophic Lyceum is possible.

The content of the "Rev." prestidigitateur and soul-sever, A. A. Waite, mountebank and servant of Jesus Christ, with a pseudo medium known as Warren, alias Warren Lincoln, at Boston, recently illustrates one of the disadvantages from which Spiritualism suffers. Spiritualists throughout the country know that Lincoln is a fraud, for he has been published as such for years by the JOURNAL and Banner of Light. But the non-Spiritualists present doubtless supposed that Lincoln was the "champion medium" of the world. Spiritualists would have said, "No genuine medium, who had the interests of Spiritualism at heart, would enter upon a mock contest before a public audience, in just that class of cabinet performances which offer the most room for fraud, are most easily imitated and which any sleight-of-hand man can readily imitate." The best Spiritualists while not denying that cabinet performances may render great aid, where the medium is known to be genuine and honest, have unhesitatingly discouraged cabinet performances as a test of the existence of mediumship, because of the very ease with which they can be imitated, and the latitude they give to fraud.

If the Spiritualists of the country had any authoritative mode of utterance, they would say that test sittings before public audiences should be confined to the class of mediums whose mode of manifestation is such as to preclude both imitation and fraud. No cabinet sittings would be tolerated or sanctioned. So long as Lincoln or Warren, or whoever he might be, occupied himself with ringing bells in the dark, removing handcuffs or disengaging his wrists from cords, Mr. Waite could not only equal but surpass him. But if Lincoln had had in his power to produce a line of writing without two closed clean slates held by a stranger, or to produce a single flower, as was done by Mrs. Simpson, on challenge, before an audience in Michigan, the Rev. A. A. Waite's career would have ended.

Mr. Sargent's New Work.

We have now for sale Mr. Epes Sargent's new volume, "The Scientific Basis of Spiritualism." It forms a handsome duodecimo of 372 pages in long primer type, with a rich appendix of some twenty pages in briefer. We have already given our readers some idea of the ample and varied contents of the work. We think it will not disappoint public expectation. Addressed as it is to the common sense of all sincere truth seekers, whether believers or unbelievers in the continuous life of man after the phenomenon of physical dissolution, it ought to have a large sale not only among Spiritualists but among those who are antagonistic to our theory and our facts, but who are not so blinded that they cannot respect human testimony when fairly and cogently presented.

All the assailants of Spiritualism, whose objections are of any account, are here fairly and squarely answered; and the absurdity of raising aesthetic or religious objections to an absolute fact of nature is clearly but temperately exposed. While admitting all the great facts of Spiritualism as analogically proved, the author draws a line between those phenomena that are clearly demonstrable under flawless conditions in broad daylight, and those which require more study and experience, and perhaps more limited conditions, in the investigation. The former he makes the basis for the scientific claims of Spiritualism; and we think that every reasonable Spiritualist will admit the importance of this discrimination in a work addressed not merely to Spiritualists, but to the public at large. The price of this large and handsome volume is \$1.50, and we shall be pleased to fill orders for the same.

The President has appointed a day of National Thanksgiving—a custom which no doubt agrees with the President's convictions, and which he assumes to agree with those of the people. Thanks have been rendered in like manner at various times within the historic period, at the suggestion of all sorts of high priests, to Vishnu, Osiris, Ormuzd, Jupiter, Zeus, and probably half a million other gods, the existence of any and all of whom every Christian denies. It is easy for every Christian to see that these supposititious characters were only exaggerated men, but not so easy for him to see that the Jewish Jehovah was an exaggerated Jew. We could wish the President hereafter in his proclamations, would be more specific and would point out exactly the direction our thanks should take. If the God he would have us thank has a name, who gave it to him? If he has a form then he is not infinite in at least one respect. If he resides in a place he lacks infinitude in another. If he loves some and hates others, he lacks infinitude in the range of his moral sympathies. If he can do right and not wrong, he is less infinite than man in the range of his moral capacities. If, therefore, he has name, form, place, affection and moral character, he is finite. If he has none of these, what are we to thank him for? If for creating us, will the President oblige us by kindly refuting the scientific doctrine that man was never created. If for our preservation will he kindly refute the evidence of our daily experience, that no pains are taken by nature to preserve man. If he requests us to thank some personal omnipotence or having supernaturally intervened in our behalf, whether to give us good health, good crops, or good pocket books and bank accounts; will he kindly disprove the scientific teaching that no supernatural interventions have ever occurred? Altogether the Thanksgiving custom is a partial reunion of the High Priest with the chief magistrate, which springs out of barbarism and tends towards its return. It is an unscientific, unphilosophic, offensive obstruction of the superstitions entertained by only a portion of our people, on the remainder and we are glad it is limited to once a year.

Thanks to the many friends who have so promptly forwarded clubs of subscribers.

Mr. A. B. French spent part of a day with us last week on his way to the meeting at Paw Paw, Mich.

You cannot afford to do without the new books advertised in this paper. "The Scientific Basis of Spiritualism," by Epes Sargent, and Zöllner's "Transcendental Physics," are absolute necessities to every one who desires to be well grounded on the scientific evidence of spirit phenomena. Mr. Watson's "Religion of Spiritualism" will render every Christian reader receptive to the truths of modern Spiritualism, and also afford pleasure and profit to every confirmed Spiritualist.

The offer to send the JOURNAL broadcast at the merely nominal price of thirty cents for twelve weeks to new trial subscribers is enthusiastically received by our old subscribers, and we look for an immense increase of readers.

Continued from Page 1.

When it finds in the books of Mahometans, Jews or Christians, that it is debasing for men to worship any object or thing before or in preference to the great truth; that to work honestly and faithfully in our respective callings six days in the seven and to rest on the seventh, devoting it to a perpetual study of the Infinite, is a good plan; that to honor and respect our parents and superiors each in their department; that to abstain from murder, fornication and adultery; theft, covetousness and falsehood, are all beneficial to the human race; I say when the public find these admonitions in whatever book, or taught by whatever sect or creed, it will respond to them with a hearty "amen!" and then the proposed associations will maintain with good will and strong reason, asserting truthfully that experience demonstrates the soundness of all these propositions. But when in the same books or among the same sects, we shall find it asserted that the Divine Power which organized this universe of ours and preserves its wondrous balance, wrote with its own hand all these admonitions on slates or stones, in literal characters, and gave them to a wandering Hebrew to be handed down to us, there can be no more satisfactory place to demand the credentials and evidences than at such proposed gatherings, and nowhere else can be found a more desirable place to discomfit before the people such baseless teachings.

In conclusion, then, I would cordially approve the project suggested by the JOURNAL, for general adoption by Spiritualists and all liberal minded persons.

Mr. F. F. Underwood, the able and scholarly Liberalist lecturer, writes under date of Nov. 8th from Union City, Michigan, as follows:

I have read with much interest and satisfaction, recent editorials in the JOURNAL on organization. Their breadth, their breadth and liberality, the acquaintance which they reveal with the actual needs of Liberalists, and the platform submitted as the basis of local organizations which all classes of liberal thinkers can join to secure "the social advantages of a church, the dramatic and artistic interest of a theatre, the scientific and practical instruction of a college, the co-operative helpfulness of masonry, and the investigating and debating spirit of a class in philosophy," entitle them to careful consideration. The subordination of mere disputation to the praise of acknowledged worth, the presentation of scientific knowledge, the investigation of unsolved problems, and the co-operative helpfulness, is a most important feature in the plan which you offer as the outline for the basis of a liberal association. Hitherto debating has been the principal exercise of liberal organizations. To it everything else has been secondary. It has made the members sharp, critical, combative; but the great promise given to it, has been the enemy of permanent organization. There is a society at Florence, Mass., that has been in existence many years, and is now in a most vigorous and flourishing condition, organized on a basis substantially the same as that which you recommended for liberal associations. I often refer to it as the best liberal organization in America. I would like to see thousands of such associations formed in this country.

You have I notice, called attention to the meeting that is to be held in Chicago on the 15th, for the organization of a new league for State secularization. Every society, I think, that is in sympathy with the purpose of this movement, and that shall adopt the "demands of liberalism," should be made an auxiliary of the National organization. The National organization should confine itself to the secularization of the State; but the local organizations should have an order of exercises that will make them attractive and interesting, without committing the members to any creed or theory. And the platform you offer, or one substantially like that, will, I hope, be recommended to the auxiliaries of the organization, that are to be formed. One will be formed here before I leave this city.

Prof. Joseph Rodes Buchanan, M. D. of New York City, whose name is familiar to all Spiritualists and free thinkers by his contributions to the liberal press, lectures, etc., writes under date of Nov. 10th as follows:

Allow me to express my hearty commendation of the practical suggestions contained in your editorial, "The Field that is White with the Harvest." They are very similar to my own suggestions in last Sunday's discourse on the "practical measures demanded by a true Christianity," and my propositions for a Panegyrium, published in the JOURNAL of May about thirty years ago.

They are just what is demanded now, and it is a most urgent duty for Spiritualists to supply such organizations to take the place of the decaying churches of orthodoxy.

Prof. Henry Kiddle writes:

Your article, "The Field," etc., has the right ring and must help to create a strong sentiment in favor of union. I will write an article on the subject.

The name of Giles B. Stebbins, has been prominently identified with liberty and reform for the past forty years. He did heroic service in the old anti-slavery days, and is widely known as an author and lecturer, as our regular readers well know. He writes as follows:

I have carefully read the comprehensive and suggestive editorial in the JOURNAL of Nov. 6th, "The Field that is White with the Harvest." It is indeed a need of the hour that there be unity of effort and aim, and the strong bond of social unity among the host going "out of the old superstitions into the new light, joy and liberty of a healthy and vigorous manhood." Personal contact and exchange of thought and courtesy, is life, warmth, magnetic impulse and united power. This power the sectarian churches have in their organizations, and it is used to bolster up decaying dogmas, and to cultivate the spirit of Phariseism, as well as for efforts toward a higher religious life, which this dogmatism dwarfs and degrades. You have made such comprehensive suggestions of the aims and objects of "local, liberal or philosophic organizations in every neighborhood, which shall combine the social advantages of a church, the dramatic and artistic interest of a theater, the scientific and practical instruction of a college, the co-operative helpfulness of masonry, and the investigating and debating spirit of a class in philosophy," that I can but ask your readers to turn to your article and give it again a careful perusal. They are all valuable, and it would be well and wise to adopt them "in every neighborhood," even if the beginning was small, for never is a great end reached without the

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Continued from First Page.
we seek more reality, more goodness; seek to practice more charity and tolerance than are now found in the church; and the state and abstract cry of the church, that with a spread of liberalism, the history of a French anarchy and riotous license would again be introduced, etc., will forever be silenced and branded as a monstrous lie!

Let us prove to the world that for theology we would substitute science—social, moral and natural; for churches—schools; for preachers—teachers; for the unknown—the known; for duties to God—duties to man; for happiness hereafter—happiness on earth; for theories—facts; for miracles—law; for fear—joy; for a gloomy, dreadful cynicism—social happiness; for a cheerless Sabbath of dry rot—a welcome Sunday of rest and healthy invigoration to the poor man and his family; for a false goodness prompted by an expected reward in heaven—a true goodness for its own sake; for a spurious virtue practiced only because restrained to do the opposite by the fear of "hell"—a virtue pure and unalloyed as the virgin gold not yet contaminated in the crucible of the alchemist.

Yes, let us organize, and thus carry out these great and beneficent aims of all true liberals; and the long hoped for "Utopian age" of a more universal and practical morality and its consequent condition of happiness, will, indeed, dawn upon humanity, long enslaved by false theories and a sham philosophy of ethics.

Let us appeal to the rich men in the church to apply and devote their wealth and energy (now worse than wasted in teaching the unknown) to the education of the masses, and to a true understanding of the great moral laws of nature; and then seek our prisons and houses of prostitution—which are now crowded with man and woman, all having the regulation Christian belief—would not soon be depopulated and this vast number of unfortunate rescued to a long life of virtue and happiness.

Good but ignorant men of the *Inter Ocean* school often tell me that if they believed in (being an atheist), they would just as soon lie, steal or commit murder as not—to which I reply: My friend, if that be true, you lack indeed all requisites which alone build up a true and noble manhood, and are early ignorant of the first principles of a true morality, which consists simply in doing good for its own sake, and no reward outside of the innate gratification and happiness which ways derive from doing good. Admit that you would take the life of your innocent little one, or rob your neighbor of his possessions, if you did not hope for heaven or fear hell, and you are in fact as bad a criminal as any that ever committed such a deed, and what is worse, a far greater—a coward! Go and hide your face in shame! You are unworthy and unsafe to be trusted to associate with people of an average morality, who hope not for heaven when doing good, and fear no hell.

And "infidelity" can yet teach the church, if it will heed this simplest A B C of a scientific morality, based upon nature and law and, above, making human life possible—and which, to its disgrace be it said, as yet it has never dared to recognize.

And honest and liberal laymen in the church—without necessarily withdrawing from it at first—would, I think, be the first to join such a glorious institution of practical reform. Spiritualists being the only class claiming to bring the olive branch of proof for no immortality, they also fervently hope for, and being ever ready and anxious to invite all classes to a participation in an earnest investigation of their claims and facts in their possession, they would here find—if anywhere—the serene haven of proof for a doctrine which the church has ever sought, but, alas! also virtually concedes that it can never be demonstrated.

And, as "truth is mighty and will prevail," and the Christian, Spiritualist and Materialist, all prompted by the same motives, and all meeting upon a broad platform of a fraternal brotherhood, seeking the truth and nothing but the truth, in a thorough and scientific analysis of their several beliefs, and all alike bold and fearless to abandon their pet theories if found unworthy of belief—who can doubt that by these methods, applied by intellectual and honest men, the chaff of falsehood would soon vanish with other superstitions of the past, and truth alone remain?

J. B. Young, Esq., attorney, of Marion, Iowa, writes:

You are in the right track. I will aid you all I can. Truly the harvest is plentiful.

Mr. Charles D. Lakey, publisher of the *American Builder* and other valuable periodicals, a gentleman of wide culture and experience, writes: "The Field that is White with the Harvest" has a good thing. Bravo!"

Rev. H. W. Thomas, D. D., writes that he likes the editorial, and will take up the subject in a sermon soon.

Dr. A. B. Spilney who, for several years as President of the Michigan State Association of Spiritualists and Liberals, did effective service, and who is as competent to pass upon the merits of the subject as any man in the country, writes:

Your editorial upon the subject, "The Field that is White with the Harvest," just meets the demand of the hour, hits the nail upon the head, and should be read and acted upon by every Spiritualist, Liberalist, and lover of mental liberty and moral purity in the country. Such a platform, with such means of amusements and culture, would interest both old and young. Teach the masses upon all subjects at so small an expense, that all could become thoroughly educated. I shall be happy to cooperate with you in any way I can to put this project upon a successful and practical basis.

Dr. G. H. Geer, Spiritualist lecturer, writes from Glencoe, Minn.:

"The Field that is White for the Harvest," is timely and just suits my mind. The wailing, mournful sound coming from the sanatorium of the *Inter Ocean*, on the part of charity, is a fair specimen of those with which my ears are greeted in every village and country place. "No virtue is not to be lightly regarded in a scramble for a sensible religion," but the powers of millions of intellects are waiting to be organized for intellectual work. The time is at hand for colleges of philosophy, religion and science. There is danger of a nominal liberalism resulting in superstition, if it is not prevented by a wise direction of our tendencies and energies. The Savior now most needed, is he who can direct these mental forces. When I see your plan of operation, my soul leaped for joy, it so met my desire, and the demand of the world. Such an organization must be, and is the coming era. Every where I find a respectable number of the old minds anxious for such a move-

ment. I see in it the "morning gray" of a new era in religious history, which I hail with joy and outstretched arms. Let it come.

Mr. H. J. Horn, a gentleman of wealth and leisure, and whose wife is a superior medium, writes from Saratoga Springs, N. Y., as follows:

I read with much pleasure and with a deep interest your editorial of November 5th, embodying an idea of social and intellectual reunions among liberal and progressive people.

Your plan touches a chord that will vibrate with thousands of enlightened men and women, and will react upon a sentiment that is prevalent not only within, but outside of the spiritual ranks. Society just now is permeated with a goodly number of practical, common-sense people, who (not being satisfied with theological husks, and merely nominally associated with the church, or independent of it entirely) will readily perceive the utility and adaptability of the organizations you propose.

A reformatory movement in order to meet with success, should have a basis both broad and firm, as those of the Pyramids of Egypt, and this is the characteristic of the plan you have outlined, viz or an adaptation of means to the various needs of humanity. If we penetrate deeply into the causes that have produced the world-wide acceptance of the doctrines of the Roman church, it will be seen that its basic elements were suited to the natural desires and requirements of the age in which it flourished. Let us, then, apply a similar method, one that is inherent in the new philosophy, though on an ascending plane, and admirably adapted to our enlightened age.

The Protestant system, though freed from some of the errors of the past, is quite unfitted to meet the requirements of the times, and still exercises a galling jurisdiction over the consciences of men.

Let us have no more exhortation, no protracted psychological prayer meetings, no meaningless rituals, no Y. M. C. A. Associations (that simply develop the negative side of character), but a confederation of all the elements necessary for instruction and amusement. Then the theological graduates who teach with mock humility the meanness, the unworthiness and depravity of man, will gravitate into some useful and honorable employment.

Mr. Wm. M. Lockwood, of Ripon, Wis., a Spiritualist and lecturer upon political economy and scientific topics, writes as follows:

An editorial in a recent number of the *Inter Ocean*, manifests considerable mental anxiety, regret and disgust as to the tendency of the public mind towards liberalism as expounded by Swing, Thomas and Ingersoll.

Many well informed and active persons assume that in matters of religion, there is no such thing as evolution; that man's religious aspirations are to be forever satisfied by the unchangeable deductions and interpretations obtaining in the pagan past. The power there is in proclaiming the scriptures as God's sacred law, even to those who doubt or disbelieve in the proclamation, is alike visionary and momentary, depending much upon the credulity, ignorance and superstition of the auditor.

There is something in the human mind that demands proof and analysis, in the place of the assumption, and thus saith the Lord of modern theology. The orthodox church ought to honor the great teachers who are able to point out its mistakes, even though a great flood of individuals also can see these mistakes. Christians are only human after all; their mental vision and spiritual intuitions depend upon structures as much after they have joined the church as before, therefore they are as liable to make mistakes or to be mistaken, as any other class of people.

If "the young people of Chicago and the surrounding country do not stop where Dr. Thomas stops," regarding the truthfulness and integrity of the Bible, but reject the whole with a commiserating smile and repeat with zest and great satisfaction the great pagan's (Ingersoll's) jokes (?), it is because his jokes and sarcasms bring to view the greater paganism existing in orthodox methods of interpretation, belief and ideals of so-called salvation. There is a growing sentiment that is by no means confined to the young people in and around Chicago, but extending into the church itself, that a belief in a personal God, a real God, an external form of worship in gilded faces and temples, with a mouthful ceremony of external prayers and the constant agitation of the lower notes of human impulse, are only one remove, if that even, out of real paganism.

The parrot or phonograph that could only articulate hell and damnation, hell and damnation, would in all civilized society be cloistered out of sight and hearing, save, possibly, on rare occasions, to gratify a morbid curiosity. Of what use to science or society, is the thought of these articulate bipeds, that simply elaborate these low ideals without let or hindrance; and in the name of all that is ennobling to human character, what is there in all of this, that has a similitude to the religion consonant to man's spiritual nature?

After this external ideal of God and the orthodox church shall have passed away, for it surely will pass away, we shall yet have a subjective religion, a subjective ideal of Deity manifest in the various mutations of space. We shall have the Bible, with all of its higher forms of inspiration, the beautiful philosophy of the Nazarene, Jesus made real because subjective (Emanuel) in our natures, the same inherent principle of spiritual growth, and an opportunity to learn some new *Te Deums* on the upper notes of our thousand stringed harps. We shall have lecture bureaus that will send into our halls men of careful method of thought, who will instruct in every department of physical, mental and psychological science, illustrating their lectures with philosophical apparatus and the analogies to be found in physical nature. These lecturers will not discuss for three consecutive years in one locality upon forms of vertebrate life, or mollusca, or modes of motion, or the awful tribunal of the soul in the last days, but will be kept on the march giving from one to a series of three or four lectures in a place, thereby enabling every city and hamlet to have each year the deepest and best thought of a variety of well taught and disciplined minds.

These lectures, together with theatrical entertainments, concerts (both sacred and secular), exhibitions in art with accompanying explanations, will give us pleasant mental and intellectual training and variety in method. The congregations will not so easily tire of their teachers and lecturers, and the money thus spent, will be spent in the interest of real education and scientific attainments. Where are there ten cities or villages that desire such a course of Sunday

lectures, and where are the men of thought, to preach this new gospel?

Mr. A. B. French, a veteran lecturer, writes thus from Clyde, O.:

I have glanced hastily over the articles of association you suggest. I can see nothing objectionable in them, and if practical work such as you suggest could be done, none would rejoice more than myself. My faith, however, is weak. Our people are peculiarly individualized, so much so they materialize the ego on every possible occasion. Some would object to it (if for no other reason), just because you have suggested it; others would have it more religious; others still less so. Much discussion will follow, and in the end, no doubt, some good be done.

We are now having the intense satisfaction of having furnished thought for the church, facts for the scientist, which each are enjoying, and at the same time ignoring the very hands that have fed them. We have saved the church, and are still guarding it from the sullen rock of atheism and materialism. The fact that the church gives us no credit, is wholly in keeping with her selfish history.

I have often asked myself whether we should ever maintain an organic existence in the world, and I have sometimes thought we cannot do so. This seems to be a marked period, one full of transition, full of dislocation. If from the tangled mass we have in our ranks, that have come hither out of the darkness and storm of the church, you can find enough unbroken threads to weave a better garment for us and our children, none can rejoice more than I will.

I wrote a very dear, personal friend (who has done enough to influence me to resume my public work), only a few days since, that I did not know where my place was. We had no effective organization. The church offered a thinker nothing but a dungeon. My themes were not in market for lecture bureaus, and all looked very uninviting. I received a very sensible reply "To make my own place, and be as independent as Swing." I have concluded to act on this advice, and I can see a shelter large enough to cover me.

I need not remind you that the grave of a defunct spiritual society or liberal society, with sundry and diverse prefixes thereto, is to be found in many, very many cities and villages. State and national societies have gone out in darkness, and lyceums for the young have dissolved, and their flags and motes are the convenient refuge of "rats and mice." Even the impotent spider weaves his web in the silent and tenantless halls where this heaven-born institution once flourished. The church must not smile, however, or we will remind them that a Mohammedan mosque stands on the very soil once honored with the presence of their incarnate God.

To sum up these reflections, it seems to me that all organizations must and will be temporary, and yet any we may be able to maintain, I will aid. I don't think the past should discourage us, and I can conceive of no broader one than you suggest. The more a society recognizes the spiritual side of our natures, and the great universe around us, the better will it please me.

Mr. Bronson Murray, who has for thirty years been active in sustaining meetings for free discussion, and who is well known as a Spiritualist and gentleman of wealth and culture, writes from his home in New York City as follows:

I like the suggestion of the RELIGIO-PHILOSOPHICAL JOURNAL of Nov. 6th, under the caption, "The Field that is White with the Harvest." I believe it to be true that the people everywhere are languishing and yearning for just such sources of instruction and cultivation of the spirit of reverence. It may be, by some, objected to from fear of sectarian organization; but I do not regard the suggestion in that light. I am, and ever have been, an opposer of organization of Spiritualists as a sect, believing it fraught with the evils manifested by all sectarian organizations.

The gathering of neighbors, however, at stated times, for the purpose of mutual aid, society, improvement, search after knowledge, hygiene, social laws and psychology, and for the "perpetual study of the Infinite," as well as for amusement and the proper training of the young, is not at all in the nature of sectarianism. It admits the presence and the participation of all sects and creeds. It is very true that it will prove a factor in the propagation of Spiritualism, so far as the same is true; but it will be the same as to every other true dogma, which can be classified as religious, and demonstrated. Such gatherings as the JOURNAL proposes are every way to be commended. By their very latitude and freedom, they would attract an extensive class of cultivated thinkers—well wishers of the race. They would prove one of the best bulwarks against the spread of the political superstitions of papacy and protestantism. They would be the best guaranty that no absurdities of dogma or religious nonsense, shall become part of our constitution, and would be the surest protection for individuals against sectarian exclusiveness and arrogance, by furnishing a common place of meeting where the faith that is within each one can be set forth, and sustained by reason, if there be any. Should such associations become general through the union, the priesthood must soon discover the absolute necessity for confining its assertions within the bounds of modesty and of demonstrable facts.

The *Inter Ocean* never made a truer remark than that quoted by the RELIGIO-PHILOSOPHICAL JOURNAL: "The tendency of the public mind is towards a liberalism limitless in its meaning." It is to be limited by truth alone. It is that the public now seek after.

Continued on Fourth Page.
HOMER'S ACID PHOSPHATE IN NERVOUS EXHAUSTION.—Am using Homer's Acid Phosphate in a case of nervous prostration and getting a good result already.
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CONCURRENT COMMENTARIES FROM WIDELY OPPOSITE SOURCES.

I read your paper every week with great interest.—*H. W. Thomas, D. D., Methodist*.
I congratulate you on the management of the paper. . . . I endorse your position as to the investigation of the phenomena.—*Samuel Watson, D. D., 36 years a Methodist Minister and now a Spiritualist*.

You are conducting the JOURNAL in the true spirit of honest research.—*R. F. Underwood, Materialist*.
Good for you! Never man in your ranks did half so well, that I know of. Brave it is and right.—*Rev. Robert Collyer, Unitarian*.

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RELIGIO PHILOSOPHICAL JOURNAL



Truth Bears no Mask, Shows at no Human Shrine, Seeks neither Place nor Applause: She only seeks a Hearing.

VOL. XXIX.

JOHN G. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, NOVEMBER 27, 1880.

1820 IN ADVANCE.

NO. 13

CONTENTS.

- FIRST PAGE.**—State Secularization, A Plan of Procedure Decided Upon and a Movement Toward a National Organization. Christian Spiritualism.
- SECOND PAGE.**—Sideres and its People as Independently Described by Many Psychometers. Religious Outlook in America, Spiritualism, etc., by O. H. Frothingham.
- THIRD PAGE.**—Woman and the Household. Henry Adams, Book Reviews. Partial List of Magazines for December. Miscellaneous Advertisements.
- FOURTH PAGE.**—Mormonism Revived. Lying for the Glory of God. Medium's Rights in San Francisco. Mrs. Lord in Chicago. State Secularization Conference. Private Materializing Seance.
- FIFTH PAGE.**—Good Meditative Documents. Laborer in the Spiritualistic Vineyard and Other Items of Interest. Boston Notices. Miscellaneous Advertisements. Agents for the Religio-Philosophical Journal.
- SIXTH PAGE.**—Peace on Earth, Good Will to Men. The Devil. What two well known Mediums Think of the Journal. After April Immediately. Notes from the Lecture Field in Minnesota. Manifestations in the Presence of Mrs. Mary Andrews. On Saturday Night The Philosophical Society of Oakland, Cal. Letter from Denver, Col. Interesting. Fearful and Progressive. The Lecture Journal. Religio-Philosophical Journal. Notes and Abstracts.
- SEVENTH PAGE.**—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.**—The Field that is White with the Harvest. Answer by one who showed Faith Would Keep. Spirits Acting Miraculously. The Field that is White with the Harvest. Taming Mediums. Brooklyn (N. Y.) Spiritual Fraternity. Miscellaneous advertisements.

STATE SECULARIZATION.

A Plan of Procedure Decided Upon and a Movement Toward a National Organization.

THE TEMPORARY ORGANIZATION—THE PROVISIONAL COMMITTEE—WHAT IT IS TO DO, AND HOW TO DO IT.

A conference of persons from various parts of the country was held at the Grand Pacific hotel, on Monday, November 15th, at 3 P. M. It was called to order by Mr. H. L. Green, of New York. Rev. Charles Craven, pastor of the Unitarian church in Toledo, was elected chairman, and a call of the roll showed the following ladies and gentlemen to be

PRESENT:

F. A. Wickelman, Chicago; J. B. Beale, Chicago; John Zellweger, Chicago; A. G. Humphrey, Galesburg, Ill.; Louis Wilhelm, Chicago; Samuel Brock, Alliance, O.; John C. Bundy, Chicago; Lucien Prince, Worcester, Mass.; Rev. G. E. Gordon, pastor of the church of the Redeemer, Milwaukee; Rev. George Chalmers, Evansville, Ind.; Rev. Jenk L. Jones, Chicago; B. F. Underwood, Boston; E. O. Fisher, Chicago; Z. E. Shedd, Fremont, Neb.; Samuel Perkins, Chicago; G. H. Fleming, Angola, Ind.; Mrs. A. Coulter, Chicago; Mrs. Amelia W. Bate, Milwaukee; Mrs. P. A. Schermerhorn, Chicago; Arthur Bate, Milwaukee; B. O. Campbell, Chicago; G. H. Walser, La Mar, Mo.; Mrs. G. H. Walser, La Mar, Mo.; Reuben Daily, Jeffersonville, Ind.; F. A. Kerns, Wyoming, Ill.; P. H. Philbrick, Iowa City, Iowa; Alonzo Lucky, Rantoul, Ill.; Thomas H. Jeffrey, Chicago; A. J. Grover, Chicago; J. B. Young, Marion, Iowa; J. H. Strong, Des Moines, Iowa; E. Culby, Jr., Buckingham, Ill.; J. C. Lutz, Gardener, Ill.; Prof. V. B. Denslow, L. D. Chicago; H. L. Green, Salamanca, N. Y.; Rev. Charles Craven, Toledo, O.; R. C. Spencer, Milwaukee; H. Peterson, Dallas, Tex.; J. A. Freeman, Millington, Ill.; John A. Miller, Paducah, Ky.; Mrs. John Miller, Paducah, Ky.; Cole W. Waterman, Waterman, Ind.; G. A. Guyman, Chicago; J. Packard, Bloomington, Ill.

PROF. DENSLOW

was called to the floor, and he proceeded to explain the purpose of the gathering. He said that an informal conference had been held in the forenoon, and a policy was decided upon as being better than the one first agreed upon. It was agreed that this should be the first recognized conference, and the end to be attained was the best method of secularizing the State. The first question would naturally be: "In this meeting in favor of secularization of the State?" By that phrase was meant substantially the same thing, but more minutely, was meant by "secularization of the State" one hundred years ago. It meant the discontinuance of all purely religious ceremonies or observances in legislative or other public bodies; of the use of all purely religious theological books in schools; of the exemption from the taxation of church property, and the legal observance of any particular day as sacred. If the society was in favor of such secularization of the State, how was it to be best promoted? Was it to be by organization? And if so, should the organization be national, state, local, or all three? If the time had come for organization, were there enough persons present to inaugurate the movement? It involved changes in the legislation of thirty-seven states, and in a national congress, the end aimed at was legislative, judicial, and national; it was a great question, and it must have the assent of nearly thirty millions of people. To obtain that, the friends of the

movement must be not only sincere, but calculating and politic; they must count their forces before they enter the battle. To go in with too few would be to show simply the weakness of the effort. Many people supposed that the principle of the secularization of the State was adopted when the government was established. It was the undoubted intention of the founders to establish such government, and the object of this movement was to complete that idea. If all the intelligent people of the country could be enlisted in the movement, its friends would have a vast army to call upon. There were many in the orthodox and evangelical churches who would assist to accomplish the result, if the platform were broad enough to admit them, and if the movement was understood to be independent of any theological bias, and was not aimed at the life or welfare of the church. Rev. Dr. Spear was such a gentleman; *The New York Independent* was such a paper. Ten or a dozen such could be counted among clergymen, journalists, lawyers and other professional men. The speaker offered the following

FOR DISCUSSION:

Resolved, That this meeting favors the complete secularization of the State.
Resolved, That while much organized work may be necessary to this end, the elements which may be brought to co-operate in such work are so diverse and widely diffused, and many of them of such divergent religious and political views, that we deem it important at present to form such a provisional organization for correspondence and initiatory work as shall lead to the ultimate crystallization and union of all the elements in the most effective manner. To this end we therefore recommend the appointment by this meeting of a committee on correspondence, a committee on national address, and a committee on finance.

The first resolution was adopted. On the second, Mr. Spencer, of Milwaukee, spoke at some length, explaining

WHAT THE ORGANIZATION SOUGHT TO ACCOMPLISH.

It did not wish to overturn anything good in society, and there was nothing in the movement to frighten any conservative church member. It was possible for immigration, with its strong religious ideas, to become as strong ultimately as to enforce on the American people its ideas, taking advantage of the liberty of action to accomplish that end. The thorough, elementary education of every child should be attended to, and the church should be thoroughly separated from the State; then there would be tolerance, and the rights of all in their religious views secured. The movement should be national, and he thought it one of the most important in which the American people could engage.

Mr. Reuben Daily, of Jeffersonville, Ind., wanted an organization; he wanted some action taken which should give the liberals some impulse to work in their homes. But he did not want the movement to fall into the hands of men whose names were associated with free-loveism and obscenity in the mails. And further he saw the power of the church and the bigotry.

Mr. Spencer arose to a point of order. The meeting was not called to attack the church, but to devise some means of secularizing the State.

The chair ruled the point well taken. Mr. Daily conceded the object, and said what he wanted was some kind of a tangible organization, to meet in some other place at some other time, so that liberals might have some objective point to work forward to.

Mr. Coulter wanted the object to be secularization, and that alone, and he wanted that point well defined.

Rev. G. E. Gordon, of Milwaukee, took the same view, and he hoped the address and public utterances would make that plain. It was not a question for liberals; it was for everybody, orthodox as well as liberal. [Cheers.] He knew an elegant Episcopal gentleman, a doctor of divinity connected with a theological seminary, who had almost a mania on the subject of the separation of Church and State. Rev. Dr. Spear, the eminent Congregational minister of Brooklyn, was working earnestly in the same cause. The speaker knew, and he supposed that all those present knew of instances where magistrates in assigning children deprived of their natural protectors to a school, sent them to a purely sectarian school to receive a sectarian education. This ought not to be. But a reform could not be accomplished without the aid of orthodox people, and they ought to be invited and gladly received. [Cheers.]

Mr. Daily returned to the charges and began to go for the Church and the Bible again, when Mr. Spencer called him to order.

The chair decided that the speaker was going out of the call in his remarks.

Mr. Green spoke of Mr. Daily's high standing among liberals, but he thought Mr. Daily was going beyond the subject under discussion.

Mr. Daily saw the point, and kept within the prescribed bounds.

Mr. B. F. Underwood thought the plan should be to get all to join in the secularization of the State, and it should be understood that the orthodox people in aiding to that, were not doing anything to weaken their churches. All should be treated courteously, and there should be nothing said

which would offend them. [Cheers.] He thought a "national" organization might sound pompous at present, and he did not know but that for the first three months there should be correspondence and the issue of addresses, and then a large organization. He believed this would be better. He wanted the orthodox people to be invited to join, and to be treated courteously, and he would work cordially with them. [Cheers.]

After some further discussion, the resolution was adopted.

The chair appointed as

A COMMITTEE ON CORRESPONDENCE AND PROVISIONAL ORGANIZATION

B. F. Underwood, of Massachusetts; R. C. Spencer, of Wisconsin, and Prof. Van Ruren Denslow, of Illinois.

The chair announced that he would take further time before appointing the committee on finance.

The committee on correspondence was asked to prepare an address also.

The meeting took a recess for supper and reassembled at 8 o'clock, when Prof. Denslow read

THE FOLLOWING REPORT:

The committee on correspondence and organization respectfully report that more time than is afforded by the duration of this conference will be necessary for the preparation of a satisfactory and effective address to the people of the United States upon the subjects which have been under discussion, and we therefore ask the authority of this conference to prepare and issue in its name, at the earliest convenient opportunity, an address to the people, embodying the following points:

1. A succinct statement of the history of the principles of secularization of the state, of the efforts of the founders of our institutions to incorporate the principle in our federal and state governments, and of its various claims as a principle upon the assent and co-operation of all the people of the United States, regardless of creed or theological bias.

2. A statement of the principle of secularization of the state as one promotive of the welfare, progress and happiness of each and every class of our people, in harmony with sound morals, and as affording special relief to each and every class of thinkers whose views may not be largely assented to by others.

3. A clear exposure of the injustice and impolicy of connecting religious officers and functions with either legislation, the administration of justice, the punishment of crime, the education of youth in our public schools, or with any other State function, and the like impolicy and injustice of exempting religious property or persons from any of the duties or burdens of the State.

4. A clear exposition of the political, social, moral and religious advantages which will result in this country from perfecting and completing that principle of State secularization which formed a leading motive on the part of the founders of our republic, and which they sought to embody in all our constitutions, and did include in them to the extent to which the principle was then understood.

5. This address shall be so drawn as to commend the principle of State secularization to all persons who rightly apprehend the nature of our institutions, regardless of nationality, party affiliation, and religious or theological views.

CONCERNING ORGANIZATION.

This committee reports the chief objects towards which its correspondence shall be directed, to be:

1. To call out and publish through the public press and such other channels as shall offer, the views of all classes of persons concerning State secularization.

2. To stimulate the formation and co-operation of local organizations in every town and neighborhood in the United States, where possible, which, wherever may be their other objects, cooperate with this committee in promoting State secularization by circulating documents, collecting signatures for petitions, or contributing to its funds.

3. To draw out from leading minds whose opinions concerning ways and means of organizing are entitled to respect, their best views as to the proper mode to be pursued in effecting permanent organizations, whether national, State, or local, and the relation in which the national should stand to the State and local organizations, if such relation should be deemed expedient.

4. When it shall appear to this committee that the further work aimed at by this conference requires a more comprehensive plan of organization, and that the materials for a sufficiently comprehensive organization will be so at the disposal of this conference when convened, this committee ask power to convene this conference, and in convening the same to invite also such other suitable persons and organizations as may have evinced a desire to cooperate in its purposes with the view of extending or perfecting such organization as will best promote the object.

Inasmuch as the finance committee to be appointed by this conference will probably have no time to report during the present session, therefore we respectfully suggest that this conference instruct the chair to appoint a finance committee of seven persons, whose chairman and treasurer shall be chosen by the committee, and whose treasurer shall be treasurer of this provisional organization. Said committee on organization shall incur its expenses without

the sanction of the finance committee through its chairman, nor unless there are funds in the treasury for their payment; and the secretary of the provisional organization shall receive such compensation out of the funds to be raised by the finance committee, and when the same shall be raised, as said finance committee may deem proper, and shall work under the instruction of the committee on correspondence.

THE REPORT WAS DISCUSSED

at considerable length. Mr. Daily did not like it because there was nothing in it. He did not think it radical enough. He feared the movement would fail on that account, and he wanted to see more liberalism expressed in it.

Mr. Underwood and others opposed his view strongly. The aim was to secure the co-operation of orthodox people. The movement never could win without it; and unbelievers had no more right to force their heterodox views on believers in this issue than the believers had to force their orthodox views on unbelievers. [Cheers.] It was a question of the secularization of the State, purely and simply, and not of orthodoxy and heterodoxy, or belief and unbelief.

After some further discussion the report was adopted.

Mr. A. J. Grover presented the following, which, after discussion, was adopted. It is a definition of

WHAT IS MEANT BY STATE SECULARIZATION:

By state secularization we mean:

1. That acts of religious worship, including bible reading, enforced as an act of worship, shall cease in legislatures, prisons, and public schools, and institutions sustained by taxation.

2. That no property shall be exempted from taxation and no persons from contributing their just share to the burdens of the State on account of their being used or engaged in religious efforts.

3. That all laws enforcing observance of one day above another upon religious grounds shall be repealed.

4. That all laws requiring judicial oaths to be in any religious form or limiting the admissibility of persons to testify, hold office, sit on a jury, or perform any other civil function because of any lack of religious belief, be repealed.

The chair repeated, as

THE FINANCE COMMITTEE:

Robert G. Ingersoll, Washington; John C. Bundy, Chicago; Lucien Prince, Worcester, Mass.; Prof. P. H. Pathrick, Iowa City, Iowa; J. C. Lutz, Gardener, Ill.; Z. Shedd, Fremont, Neb.; G. H. Walser, La Mar, Mo.; G. H. Fleming, Angola, Ind. The committee organized by electing Mr. Ingersoll president, and Mr. Bundy treasurer.

THE CLOSE

The secretary announced that he had received a number of letters from gentlemen in sympathy with the movement, and suggested that they be printed.

Mr. Grover moved that when the committee call the next conference they announce the place of meeting as Chicago, but after some discussion it was thought best to leave that to the committee.

After some further discussion the conference adjourned sine die.

Christian Spiritualism.

A REPLY TO HUDSON TUTTLE BY HENRY KIDULE.

The article from the pen of Mr. Tuttle, which appeared in your issue of the 6th inst., is, I am glad to perceive, written in a calm and fraternal spirit; and to the general tenor of it no one, I think, will greatly object. I hope, however, I may be pardoned, if I say I am puzzled to perceive the logical connection of its many assertions with the subject which it is designed to elucidate.

Of course, we are seeking for the "truth"; but if any of us expect to find absolute, unconditional truth—truth that has never been discovered through any finite mind, we shall be disappointed. Truth must come to us through individual consciousness, or individual intellect, or not at all. The scientists boasted "facts" are, after all, only the result of individual observation, and are conditioned by the limitations of the man's faculties; and when we pass from the simple facts of observation, the "person's views of the truth" are all we find to invite our consideration, or court our acceptance. Do not let us be too vain of our ability to grasp the truth, for we may be puzzled by Plato's jeering question: "What is Truth?"

When modern Spiritualists present what they call "facts," let them not be surprised if the facts known to ancient and Christian Spiritualists are compared with them, and found to be really the same, under different names, or slightly modified by different names and not that things are new simply because they have been newly labeled. When they get any "new wine," it is certainly well to put it into new wine skins; but to transfer the good old wine into their new coats, might spoil its flavor. So, too, was not very far wrong when he said, "There is nothing new under the sun."

Brother Tuttle should not impute that the opinions of the persons whom he names (myself among them) are due to the fact that they have "come out of the church," for as

to myself it is not a fact, as I never belonged to any church, either as a member or preacher. My opinions as to Christ and Christian are based upon the "facts" derived from spirit communication, which I suppose to be the foundation of Spiritualism, not the facts obtained by my own experience alone, but confirmed by scores of others, both capable and unbiased.

Brother Tuttle's views of Spiritualism, whether as philosophy, science or religion, must be based upon (1) what he has received from spirit communication, direct or indirect, or (2) what he has wrought out of his individual consciousness or intuition. Such facts as he has learned by intuition or observation, he has reasoned upon, and has deduced from them certain views which he regards as truth; those which he has obtained through communication from other minds, either in or out of the flesh, he has also reasoned upon, and made deductions therefrom which he also regards as truth. To him, for the present, this is the truth; but in a few years, doubtless, he will smile at these feeble guesses at the truth, just as the man looks back upon and smiles at the notions of his childhood. Thanks to spirit teaching, we know that we are, while on earth, living our years of infancy, placed in a kind of kindergarten, catching a few ideas to derive as the substratum for future culture. Don't let us be proud of our knowledge of the truth.

Now as to Spiritualism, is it any more, *per se*, than the fact that there are spirits—surviving personalities of human beings—and that they can and do communicate with us? Does not the belief in these two things make a person a Spiritualist, whether he acknowledges it or not? When we come to theory, philosophy or religious teaching—to speculation on the nature of spirit, the human soul, the spirit life, the relation of spirit to matter, the rationale of the spirit manifestations, we find many discordant views; and we must agree to differ. Dogmatism is out of the question, for we cannot demonstrate our opinions except to our own satisfaction. Are the views of Brother Tuttle Spiritualism, exclusively, or those of Mrs. Britten? Then is my friend, Dr. Buchanan, not a Spiritualist; nor Dr. Crowell, or Dr. Peckles, or Dr. Britten; nor am I. For myself I make no claims, except to be a pupil of the most elementary class; but will you rule out such life long workers and thinkers as those mentioned, because their views are not pure? Since the recognition of your "facts" on the world by all means, but discriminate between facts and individual views. Nor is it fair to impute that all who use the term "Christian Spiritualism" are merely striving to win the favor of the churches. It is not true, as far as I am concerned; nor do I believe it to be true in the case of the others mentioned. For myself, I need scarcely say, I care nothing for the churches. The churches have abandoned the very Spiritualism which constitutes the foundation of Christianity. Their teaching is a perverted, corrupt Christianity, not the Christianity of Christ and his apostles. They are teaching for doctrine the commandments of men. The Spiritualism which St. Paul described under the title of "spiritual gifts," did not differ from the Spiritualism which is now called Christian. I think it is better understood in these days; but both are essentially the same.

Christian Spiritualism recognizes a communion with pure spirits that come acting in harmony with the divine will, each harmonizing being the essential condition of spiritual purity and progress, as Jesus, in common with every other Messiah, or Christ, has most clearly taught. Christian Spiritualists do not narrow their principles to any one personality. They recognize both principle and personality. The former is universal, and based on divine law, call it Christ, or "Divine Arabalia." It has been personified variously, in diverse times and places, in Saitana, called Zoroaster (Zarathustra), or the Messiah, Gautama, called Buddha, or the enlightened, and Jesus called the Christ or Messiah, the sent of God. In each case the personal name is to be distinguished from the official or functional title, which has the same import, signifying the highest order of spiritual influence; for every Messiah seems to have had a spirit influx, which may be called divine, since it emanated from the exalted spheres of purity and love—that is, from spirit intelligences far advanced in spirit life. This high "sphere" has been called in spirit communications the "Christ sphere," from which influence will ever descend upon all whose lives in any degree affiliate with it.

Spiritualists, I think, generally believe in spirit progression and spirit affinity; hence the idea of spheres or grades, and communication between spirits of like spheres. What is called Christian Spiritualism, recognizes a communion with exalted, not a detached sphere; although it recognizes all spirits as subject to the beneficent law of progression, and equally entitled to our affectionate regard and assistance. But in contrast with Christian Spiritualism is that intercourse with low, unprogressed, deceiving spirits which in all ages has more or less been disencouraged and condemned. We see much of it in these days, and it has, to many, made Spiritualism loathsome and shocking. I believe that the mass of present Spiritualists who distinguish themselves as made, use what terms we may, so that the world may see that we do not favor a story, a visionary, a divination, or a magic, or a hoodoo, or any more than we favor

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

(CONTINUED.)

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SIDEROS DEAD.

At an early period of our investigations Sideros was seen in its dead stage.

"I see a deep, narrow valley; it is very barren. I do not see the slightest sign of vegetation. In the valley is a very deep lake not more than half a mile across. The atmosphere is very thin. This is a dead world; the water is not fit to drink. The valley is a deep crevice 50 miles long and half a mile wide. There are a great many crevices like this that branch into each other without order. It very seldom rains here. The sun is very hot; it has a more red appearance than it has to us. I come to chaos suddenly; I am lost."

After the extinction of the human race on Sideros, a few rodents were left and some insects, which laid their eggs in mushrooms, these, with the scrubby bushes, grasses, mosses and lichens, constituted the only forms of vegetation. Rain fell very seldom and only in the winter; the ocean was no more, there was not even a sea, but a few small salt lakes still existed. The rock at last became so rotten and fell in such quantity that these were buried and all vegetation perished. Long it existed in this dead condition, crevices going down deeper and deeper and becoming constantly wider. For some time it would seem as if the process had stopped and then it would recommence apparently and continue with great rapidity. At last some of the crevices deepened so that immense masses became loose and fall, and as the planet revolves on its axis, an irregular motion is produced. "Great masses give way and drop and strike the main body once in a while and shiver it; some of them become satellites, others go off a little while and come back with a crash." It was at length broken into myriads of pieces; some, however, were 2 or 300 miles in diameter. After it had been thus broken up, the psychometer obtained the impression of rapid motion and intense heat. "Every time they go around the sun, pieces fall into it. Some of the pieces become intensely hot, but do not melt; others turn into gas. I think the pieces go round on a track very similar to that of the planet, but they cover a great space, hundreds of thousands of miles long, longer than it is wide. They are not regular, but in clouds, with almost empty spaces between."

METEORIC FRAGMENTS OF SIDEROS.

With the Colorado meteorite, Mr. Denton appears to have met with one of those clouds, composed of fragments of Sideros:

"I seem to be among a great number of small bodies. It is like a globe, but the bodies are loose and in motion, revolving on their axes, while the mass revolves."

"I do not see how any one could escape from the rest; I can see through that some of them stray off; the form of the collected mass changes. I can see them form a tail and curve around. There are three divisions to the tail, toward the end. I should think these might be seen from the earth. Some of the bodies seem to be in a molten state, like large drops. There is intense electrical action here, and electrical connection with other bodies in space."

Such clouds of meteorites would probably appear to us as comets; the large masses forming what astronomers call the nucleus.

With the Oriskany specimen, Mr. Cridge, at an early period of our investigations, landed on one of the large fragments of Sideros.

"I got a feeling now of intense darkness; I seem to be on a globe that is very dark; I cannot see; it is cold too. I think I am on a small globe or a fragment of a globe; it is very dark and rocky. It seems to be falling very rapidly; it goes with terrific force. By going before it a little way I can see stars. It has no atmosphere that I can feel. It is getting warm and a blaze shoots from it; I cannot imagine the cause. It is very light round here now, by the fire proceeding from itself. It seems hot enough to burn everything but rocks up; a kind of vapor rises from it; some part of it burns."

"It is not large; not more than 100 miles across; but it is longhanded, where the flame streams up from it. It passes near the sun and becomes terribly hot; it is almost white with heat, and yet it does not seem as if the heat of the sun produced it. It is going from the sun now and is moving more slowly. It seems to be in some kind of an atmosphere and meets with great opposition; it cracks all up, and there is little except the very heart that is solid."

"I think this was a piece of a world that separated from the mass. It did not go very fast for a long time, it gathered force as it passed on. When it got away from the gravitation of the planet it moved very rapidly."

He goes back to the mass from which it was separated and says:

"This world is quite large; some pieces went one way and some another. It seems as if one sun attracted them one way and our sun another."

It does not seem conceivable that any other sun could have drawn fragments from a body revolving in or near the path of Sideros, and yet the psychometer saw, I have no doubt what had that appearance to him. In another examination he saw a similar appearance. Jupiter, may have been so intensely heated at that time as to have the appearance of a sun, and this may be the sun to which he refers.

"One that went another way had a zizzag track. There are cracks nearly entirely through this world. It sometimes turns one way and sometimes another. After it goes a certain distance it makes a pitch; the sun must rise slowly to the zenith and set in five minutes; I cannot see the cause."

From this examination it appears that the body he first came in contact with had left the track of the November meteor and been drawn by the influence of the sun much nearer to that body, but its increased velocity, by increasing its centrifugal force, had prevented its precipitation upon it. The blaze shooting from it, which he observed, was probably electrical; such a body must be a revolving magnet of immense power, and it is not surprising that light and heat should have been generated, when it flew toward the sun with greatly increased velocity. Other psychometers have noticed flames connected with these flying meteors, for which they could see no apparent cause.

The irregularity in the motion of the large body was doubtless caused by the loss of a portion, which had destroyed its equilibrium.

Mrs. Eager, with a fragment of another Oriskany specimen, unknown to her, obtained the following:

"I do not seem to see through my eyes, but through my forehead. This makes me feel as if I was going through space at a very rapid rate. I see something like a blaze; it has all colors; I cannot imagine what makes it. It looks as if fire is coming out of it. I am on some body, but it is dark, except where I see the flames. It seems like night to me. There is an immense quantity of rock and metal here. Oh, but it is so far away from this earth!"

"I do not understand it. It seems just as though

there were, great bodies of vapor and smoke rising. The whole place is lit up by flashes. I thus get glimpses of the place I am on, but it looks dismal. A great space is covered with great masses of rock, that look as if they had been dropped down. Great jagged masses lie in great confusion, as if there had been a terrible commotion and breaking up; it is chaos. No mortal ever lived in this place. The body I am on is in motion and I go with it.

"Why this is something that has been thrown off, I do not see a tree, nor any indication of life whatever; I am sure there is none. This must be a long time ago."

The two Oriskany specimens are identical in appearance, and are without doubt portions of the same meteorite. There is a great similarity in these two examinations. Mr. Cridge is on a globe or fragment of a globe that is very dark and moving very rapidly. Mrs. Eager is on some body that is dark, so that it seems like night to her, and also seems to be going through space with it at a very rapid rate. He sees "a blaze" shoot from it, for which he says, "I cannot imagine the cause; it looks something like a blaze" and says "I can not imagine what makes it." He says the body is very rocky, and also sees that a great space is covered with great masses of rock; and lastly, he says, "a kind of vapor rises from it," and she sees "great bodies of vapor and smoke rising."

On another occasion with the same specimen as the last, Mr. Cridge obtains very similar sensations and observes similar phenomena.

"I get a sense of light and heat with this; I am on a fragment of a planet, perhaps a hundred miles through. It turns over with a jerk. There are many others round this. There is a large fragment around which it revolves irregularly. The larger may be 500 or 600 miles through, but masses strike on it and break it smaller. There seems to be no order here; fragments revolve around others and then drop on them and smash. I have a sense of intense heat and brightness. I see bodies come together, and they ought to make a noise sufficient to deafen one, but I hear nothing. [In consequence, doubtless, of the absence of an atmosphere.] How rapidly they fall; terrifically fast; there is no air to stop them; their falling heats them, however. Pieces fall in entirely different directions, one toward one sun and another toward another sun. They change their form as they fall and are surrounded by vapor. Little ones not more than a few feet across fall in the same way; still it does not seem like falling to me; they just about along. Some of the large ones are hundreds of miles long—a great blaze of light; they must be comets."

Mrs. Denton with the Colorado meteorite saw myriads of meteoric bodies and at last a shower, as they fell to the earth.

"There are places in space that are thick with meteors, clusters of them, some larger and some smaller; and in some the particles are larger than others. It looks like air thickened with little bodies. They are all in motion, but their motion seems to be irregular. The earth seems to pass through the clusters or very near them. Their motion is not governed by the earth. They must intercept the light that comes to the earth when they are in line; they must throw a shadow. There are two or three very large clusters extending as far as I can see and other smaller ones. The light of the sun must be very much dimmed at times by these. I cannot see that the clusters are round, but there are centres in the clusters that are rounded. From where I am the largest particles look as large as my fist. Some of them are angular, some are no more than dust. In some places it looks like thick dust. Some reflect a good deal of light."

"There was a large shower when this meteorite fell. I am watching it now. They fall very thick and fast. Some larger than this fell too. Now that I am among them I see some as large as my head."

Meteoric clouds may have produced some of the "dark days" that have at times occurred.

Mrs. Dr. Chase of Swampscott tried a fragment of the Colorado meteorite, having no knowledge of the specimen; she had never examined a specimen psychometrically before.

"I am on a mass in space, moving with a wavy or wabbling motion; it is not circular in form; above that is a kind of vapor connected with it. Every little while something shoots out from it, sudden like lightning."

(To be Continued.)

"RELIGIOUS OUTLOOK IN AMERICA."

Spiritualism, etc., by O. B. Frothingham.

At a Convention of the Free Religious Association in New York, Oct. 14th, 1873, Mr. Frothingham gave the opening discourse on the religious outlook in this country, from which we extract what he said of Spiritualism and of science. Now that this eminent man has devoted himself to study, and announced that he shall not preach or lecture in future, his past utterances assume a new interest and value. It will be noticed that he had not reached that condition of inner twilight so scientifically gained by his successor in New York, Felix Adler, and does not consider the hope of immortality irrational. Mr. Frothingham does not evolve toward darkness and black night.

SPIRITUALISM AND ITS PECULIARITIES.

Religion in America embraces a vast number of people who are neither Romanists nor Protestants, nor Christians of any defined name, but who, in business, politics, society, literature, journalism, represent the intellectual force of the American mind. First of all must be mentioned the Spiritualists. Spiritualism is rapidly becoming a distinct form of religion. It is not a place. There are different schools of it—a school of Necromancy and a school that is devoted to Truth. It has different philosophies—a philosophy of instinct, which legitimates reason, satisfies appetite, and encourages the low kind of individualism that seeks development through the generous indulgence of what it calls nature; and a philosophy of faith which lays great stress on the moral and spiritual intuitions, and indulges the brightest hopes for man, on the ground of culture and charity. The lower school, though loud and vehement, is rapidly sinking in esteem, and declining in influence. The higher is gaining in strength and in dignity. The old Spiritualism grows the calmer, the more intellectual it becomes, the clearer its views, the loftier its range of aspirations. As scholars, thinkers, teachers, come to profess it, it takes on a noble character, and exerts a wide influence through the upper classes of society statistics. Its existence as a fact in the religious world, and a fact of vast moment, is unquestionable. In his private journal of the year 1855, Theodore Parker, an impartial and keen observer of the signs of the times, wrote: "It seems now more likely that Spiritualism will become the religion of America than in 1850 it did that Christianity would become the religion of the Roman Empire, or in 850 that Mohammedanism would be that of the Arabian populations. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is thorough democratic, with no hierarchy, but inspiration open to all. 3. It does not claim to be a finality; it is not a punctum stans, but a punctum fluens. 4. It admits all the truths of morality and religion in all the world's sects."

That is strong testimony from one who was not himself technically a Spiritualist. By the truths of

religion and morality, Parker meant the essential truths, the divine rule of the world, the immortal development of man, the supremacy of moral law, and the moral oneness of the human race. That prophecy was made nearly twenty years ago. Mark what twenty years have done toward its fulfillment.

Now, Spiritualism has nothing in common with either Romanism or Protestantism, in any recognized form. The Christian theology it rejects entirely, whether its doctrines be taken as a system or singly, one by one. The scheme of salvation it has no concern with; the drawn of redemption it never attends. It has a horror of priests and priestcraft; the idea of a church as depository of the divine life and the source of inspiration is utterly foreign to its modes of thought. It discards the authority of the Bible, sinks the claims of Jesus to the level of plain humanity, is indifferent to the accepted version of Christian history, distrusts the records of ecclesiastical pens, believes in development as opposed to fall, in progress as opposed to conversion, in character as opposed to regeneration, in human sufficiency as against human depravity, in natural goodness as against supernatural grace, in universal reason as against partial inspiration, in ultimate beatitude for all as against ultimate beatitude for a few. In a word, it takes a new departure and follows a new path toward a new goal.

And this it does necessarily in obedience to its first principle, in accordance with its inevitable logic. This it does for all who receive it, whether they have left the churches or not, by whatever names they still call themselves, whatever they may still persist in thinking themselves. This it does within the bosom of Christian communions innumerable.

For the peculiarity of Spiritualism is that it has broken down the wall of separation between this world and the next. In so doing it has made both worlds cordially one; it has called into view one spiritual universe; it has revealed the fact that peace between earth and heaven, the mortal and the immortal, the human and the divine, the creature and the Creator, the sinner and the saint, is not something to be effected, but something already made, something established in the constitution of things, established from the beginning. This revelation revolutionizes religious faith, effects a complete transformation in the character of religious ideas—in fact, makes religion in every sense a new thing. Religion hitherto has been and still is regarded as a device for reconciling the here and the hereafter—for making communication between heaven and earth possible. Now, the first word spoken by Spiritualism declares that the unity never was broken, and consequently that all devices for restoring it may be dropped as unnecessary. The priest is an impediment; the church is an institution without an object; the Bible is a noble collection of human literature, not the record of a special revelation; creeds and confessions take their place with other party manifestoes. Mediation of every kind is dispensed with, summarily, as being outworn machinery that cumber the engine-room.

SPIRITUALISM OUTSIDE OF CHRISTIANITY.

Thus Spiritualism is not another form of Christianity. It is another thing. It has nothing in common with Christianity. It has no connection with it. The two systems do not understand one another. They may seem to co-exist in the minds of many unsuspecting people who are church members, and the fancy perhaps, all the devout church members, for the new and beautiful faith they cherish, but the intrinsic incompatibility of the two schemes becomes manifest the moment account is made of the mind's contents. Spiritualism is perpetually taking people out of the churches. We do not hear of its bringing any in. It has already demoralized orthodox Protestantism beyond repair. If it has exerted less effect on Romanism, it is merely because Romanism does allow intercourse between this world and the other, and therefore seems to grant all that Spiritualists desire; namely, evidence of personal immortality. But when it is understood, as it must be soon and ought to be immediately, that Romanism does not grant in any degree what Spiritualists desire; that it concedes no cordial sympathy between the two worlds, but leaves the moral gulf between them as wide as ever, and as hopeless of overcoming except by the Mediator's help; when it comes to be felt that the intercourse Rome allows is an intercourse purely of coldness, patronage, pity and grace—a privilege accorded to the saints below by the saints above—that the wall is not broken down, but overlapped by the celestial angels for certain ecclesiastical purposes—Spiritualism will effect the same demoralization in the religion of the Romanist that it has effected in the religion of the Protestant.

Spiritualism lets the soul of a man out of a cage. The freed bird, unaccustomed by long confinement to the use of its wings, flutters freely at first, and perhaps drops helplessly to the ground. The air and space bewilder it; but the wings in a little time will recover their strength, and then the creature will revel in the width that appeals to it, and fly toward the sun it fears.

POWERS IN LEAGUE WITH SPIRITUALISM.

In unavowed league with the general purpose and drift of Spiritualism are other powers less conscious of their mission, less compact in their array, but in their tendency no less significant, to which a word must be given.

The first in importance is literature, which, in its different forms, gives expression to the mind of the age. Whether literature be the power it is reputed to be, we need not undertake to judge; but as a demonstration of the actually existing state of thought it is of vast significance. It is a popular confession of faith, which, if it could be interpreted, as of course it cannot be clearly, would be decisive of the people's faith. One thing literature attests by its very existence, and that is faith in the capacity of the human mind. Where this faith does not exist, literature is impossible. There have been ages when there was no literature, when no books were written but books of piety, which constitute a small department of literature, but which taken by themselves would not deserve the name. Literature in the modern sense of the term is not a Christian product. The revival of letters was Greek and Roman, not Catholic or Protestant. The models of literature are pagan; the spirit of literature is pagan. Its soul is the soul of liberty. In an atmosphere that is not of liberty it cannot breathe. Literature brooks no restriction, endures no dictation, resents the inspection of authority, demands the right to print and speak its full thought.

This faith in the natural human mind assumes the validity of the mind's passport to all the realms of thought. Literature acknowledges no privileged classes, admits no specially inspired books, disregards the warning high boards that are set up over the gates of theological systems, but walks with bold step in the ways which faith alone once trod.

Is it any marvel, then, that both Romanism and Protestantism contemplate with no great favor the increasing dominion of literature? It certainly is not on their side, and the essential spirit of it is antagonistic with theirs. Literature bears no distinctively religious character; it merely reflects the minds that make it. If they are religious, it is; if they are unreligious, so is it. But whether religious, unreligious or irreligious, it asserts its own validity as a product of the human mind. If unreligious, it makes no apology; if irreligious, it goes into no humiliation; if religious, it accepts no bonds and confesses no allegiance. That literature has departed from orthodoxy is evident. Its faith is in freedom. Above all it dislikes tradition. Its laws are not clerical or priestly. No doubt certain great beliefs underlie all literature properly so-called. It may not be easy to say what they are; but it is easy to say what they are not. They are not beliefs in special revelation that put it in a subordinate position, in the depravity of the natural heart, or the inadequacy of the natural reason, or the less than worthlessness of the sentiment, fancy, imagination, inventiveness, which are the staple of its own resources. It does not believe in the facts of a fall or the need of a regeneration. Its sympathies are

entirely with that species of philosophy which enlarges mankind, takes it as it is, and believes that all this in it is worth coming out. It is well enough to talk as Dr. Simpson of Derby did before the Evangelical Alliance of the importance of converting literature into an instrumentality for promoting the Gospel; but literature itself is a stubborn protest against such conversion. Literature is at present the more tremendous fact of the two, and if either is to be converted by the other, it is the Gospel that is likely to be converted to literature; and in a singular fashion, too, if such books as "Gates Ajar" and the "Prince of the House of David" are samples.

Were literature simply to voice the gospel it would lose its character as literature, for its voices are multitudinous. Technically, Dickens was not a Christian, Thackeray was not a Christian, though both were great lights in literature. If Dr. Simpson's prayer were granted, literature would be forced to abandon the only principle that gives it existence, namely, faith in the human mind, that principle which is the ground of a philosophy, and the substance of a faith at the same time. To destroy it would be to destroy the central belief of the modern world, a belief that has hardly yet begun its course. That literature is not in many respects, what it is desirable it should be, is owing to the condition in which the human mind at present is. But that condition will be improved only when the faith in it becomes nobler; certainly not when it declined altogether. The contribution that literature makes to the religion of the future may be small enough; but it at all events makes this one in book, magazine, newspaper, work of history, work of philosophy, work of fiction, in poem, essay, letter, which the reading world devours.

SCIENCE AND THE RELIGION OF THE FUTURE.

Another factor in the religion of the future is science. Not that the results of scientific investigation are yet widely diffused or firmly established; not that scientific doctrines are popularly received, or scientific books generally studied—scientific men wish they were—not that the professed teachers of science are so numerous, or so highly revered. Science is as yet in its infancy, and has no system to put forward as distinctively its own. Scientific men disagree among themselves, and dispute among themselves, as vehemently as the unscientific do. There is no church or creed of science, but there is a feeling abroad that the method of science is the true method, and it is felt that the method of science is opposed to the method of theology; that while theology starts with the assumption of truth, science seeks truth in the region of fact; and from this feeling arises an uneasy spirit of scepticism which makes people who know nothing about science distrustful of religion. The scepticism is in the air, an intangible thing, many-colored, many-shaped, but for that very reason all the more pervading and powerful. Science prevails thus far rather by the apprehension it causes than by the blow it strikes.

Science by its method is directly opposed to theology. Its primary assumptions are fatal to theology's usual pretensions. The "Christian" theology starts with the position that Nature is crooked, distorted, evil. Science starts with the position that Nature is the solid work of truth, and must be studied in order to find truth. The Protestant theology lays down with emphasis that the mind that studies Nature is not an adequate organ. Science lays down with equal emphasis that the mind which studies Nature is a perfect organ, the appointed organ—in fact, the only organ conceivable. On these very opposite foundations similar structures cannot be built. The religion of science must be a very different thing from the religion of either Romanism or Protestantism.

Then outside of Spiritualism, outside of literature, outside of science, is an immense mass of active mind, wholly unorganized as yet, which is groping about after faith, but not groping in the direction of professed Christianity, groping rather in every other direction, in order to avoid that. It may not be religious, but certainly it is not Christian, and it is not conceivable that anything short of a convulsion of Nature will make it so. It proposes the wildest vagaries of faith, but its effort is to reconcile the facts of the world with faith of any kind. It is loosely fancied that Christendom, with its various communions, covers modern society. But not two-thirds of the people of the United States profess any religion whatever. And of these two-thirds a very large proportion is composed of people who merely profess, who, for one or another reason, call themselves by a religious name, but are at heart of no creed and no character. If Christendom were sifted, and only wheat gathered into the barns, it would be very apparent that whatever the religion of America might be, it was not that.

CONCLUSION.

The religious outlook in America is therefore uncertain and dim; but for what has been said, a few points may be presented as clear:

1. Religion in America will be neither Romanist nor Protestant. It will not be "Christian" in any recognized sense of the term.
2. The religion of America will be scientific—that is, will rest on a foundation of solid facts, not on a foundation of tradition.
3. Religion in America will be unsectarian, undogmatical, unecclesiastical; not a matter of denomination or party any more, but a matter of free opinion, vindicating itself by its intrinsic worth.
4. Religion in America will be practical, not merely in the ordinary sense of doing good; but in the grander sense of being humane, being a part of human society, a constituent element in the community's daily welfare.

5. Again, and above all, religion in America will be free. Its spirit will be the spirit of liberty. It will consecrate the human mind to its high uses of discovering the truth, and will count as fellow-workers all truth-seekers, in any and every field—literary, scientific, philosophical—careless how they call themselves, incurious as to what name they are baptized in; admitting, welcoming, claiming the utmost liberty of discussion and definition; knowing no distinction of persons, professions, or races; hospitable to Greek, Roman, Persian, Hindu, Mussulman, Jew; hospitable also to the professors of no faith whatever, only asking that the mind shall be set toward what is sincerely regarded as true. This spirit of liberty will be in the new religion that the spirit of faith was in the old. Liberty is the very soul of religion. Religion is liberty, the freedom of the soul, the mind's emancipation from narrow thoughts. It is a help toward this condition of liberty that the Free Religious Association has been organized. It illustrates the liberty as well as it can; it institutes it as well as it is able.

That man will be less religious as he grows older I cannot believe. That he will be less religious under liberty seems to my mind impossible. As the human mind enlarges, its ideas multiply and expand, its hopes gain in grandeur, its vision becomes transcendent. Knowledge broadens the world, intelligence reveals the law by which it is conducted, culture extends the relationship of being and multiplies the bonds of sympathy. The better creation is understood, the clearer its divinity is recognized, the more faithfully is its order venerated, the more profoundly are its beauty and goodness adored. The perfectly free, that is the perfectly enlightened, the perfectly normal man will worship in a temple of thought as much grander than St. Peter's, as St. Peter's is grander than a Methodist chapel. He will lift up an aspiration that makes the litany of the church seem cold and broken. He will bend before a Deity as much superior to that of Christendom, as that is to a Pacific Islander's idol. The larger the mind, the larger the Deity, the sweeter the hope. The poet said: "An honest man's the noblest work of God." The philosopher replies: "An honest God's the noblest work of man." Give us, then, the honest man, and we will have the honest Deity. Give us the man of integrity, the whole man round and complete, and his worship will also be full and adequate, a worship as glorious in spirit as it is clear in truth.

Pamphlet 50 pages; 8 mo.; Price 35 cents.
For sale wholesale and retail by the **Chicago Falls** Co.
Publishing House, Chicago, Ill.

If the discouragement which has resulted in England over the exposures and prosecutions of certain professional mediums, has the mere effect of causing wholesale denunciations of paid mediumship, it might do great harm. But if in addition it causes

In material life, goodness of soul and purity of mind, is not the open sesame to the social circle of money and passion take precedent, but not so in the spirit world. It matters not what a man or woman may have been. If they are worthy to occupy a position in the upper sphere, there is no law that can close the door to them. The various social and formalities are sometimes a barrier to the churched circles, but in spirit there are no bodily deformities which operate against the one so debased from associating with those who are not so dignified. One may not be out of place for me to say that kind people are best for worldly people to know. It is life they are teachers. All who enter that unseen world are not Parkers or Murphys, but Parkers and Murphys are teachers, as all who were in earth life. Whatever position a person is mentally qualified to fill, that is the legitimate position he must assume in mind that there are no ungentle spirits in the spirit world. The ungentle are they can pass their presence in environments. They are, as it were, in prison houses that is, they have built a wall around themselves so that it was such as those Jesus gave instruction to. They are not rescued from earth. It is said he wandered and preached all day.

spurious or fraudulent mediumship. Let the line be drawn between the Spiritualism that elevates, whether called Christian or not, and the Spiritualism that threatens to bring the world back to something worse than Paganism, or the cause will not triumph, at any rate not under the name Spiritualism, after it has become blighted with fraud, sensuality and superstition.

This distinction is not new; it is as old as humanity itself; and when we have learned the true principles upon which it is based, we shall be better prepared to judge of the genuineness of spirit communications, and obtain information from them. While we exercise our best judgment and conscience in the consideration of them, we shall nevertheless learn to listen to the spirit teachers with that enlightened faith and childlike simplicity so indispensable to all real progress toward the light of absolute truth. New York, Nov., 1880.

"THE FIELD THAT IS WHITE WITH THE HARVEST."

Answer by One who Sees and Feels Would Repeat.

BY EMMA HARDINGE-BUTTEN.

To the Editor of the Religio-Philosophical Journal:

In your issue of November 8th, amongst other suggestive matter, I read an excellent editorial with the above caption, the gist of which appears to me to be a timely appeal to "liberal thinkers" to unite together for the purpose of social and aesthetic exercises, rather than for the discussion of special points of faith.

Our writer desires to inaugurate in every community or neighborhood numbering at least one thousand persons, associations for the delivery of lectures on hygiene, philosophy, etc., for the culture of music, art and drama; gatherings for philosophical discussion, reading, and the promotion generally of social and intellectual progress.

To all the ideas propounded on this subject no less than to a firm belief in the use which such associative action would be in every community, no one would more emphatically cry "Amen," than myself. I have already repeatedly urged the necessity of such undertakings, and pleaded for their establishment in one lecture, frequently given in the interest of temperance societies, entitled, "The Amusements of the People."

In fact, I have alleged, and still believe, that associations of the character suggested, would form a far better corrective of that idleness and intellectual inactivity which leads to inebriety, than all the organizations of the "Good Templars" put together. I need scarcely dwell upon the value of such a work; it is already axiomatic—it must be so, and none can deny it. But even whilst we make this acknowledgment, the problematical question of ways and means faces us, and it is at this point that I am obliged to confess myself both in doubt and ignorance. Those to whom I propounded my own views of the subject, remind me that mechanical institutes, debating societies, musical unions, literary associations, etc., already fill up all the crannies of intellectual supply that society can demand, and that if more is needed, more will at once arise, under the fostering patronage of such literary or religious associations, as generally takes an interest in similar institutions.

For myself I can only say, God speed to all intelligent effort that may promote the scheme as set forth by the article to which I refer; meantime, whilst I would join heart and hand to aid any such work when once organized, my life and effort is all pledged in another, and as I deem, in a wider and more momentous theatre of action—namely, in the promotion of that spiritual doctrine, which I emphatically believe to be the world's Savior. If we could only find true Spiritualists enough to replace the fair standards of light and love, which so many are carelessly permitting to slide from their grasp. Were a true, comprehensive and powerful spiritual organization once inaugurated, the liberal sentiment, artistic genius and intellectual tendency, would inevitably expand into all the directions suggested, but as far as my own life experiences have informed me, social and intellectual gatherings rather grow out of religious associations, than precede or substitute them.

Again, let us recall the order of society generally, and inquire if there ever has been, or may be likely to arise, any bond of union so mighty to bind the fragments of humanity together and promote unity in variety of character, as religious faith? Under what circumstances do we find all grades of life and shades of character combining to promote harmonious, philosophic, literary or social gatherings, with the same unselfish devotion, as when the many become the one, in the interests of some religious organization? If this has been the tendency of human nature in the past, by what revolution of human feeling do we expect to change these emotions in the future? So far from this, it seems to me that Spiritualism, as combining all the elements of true science with religious doctrine, is of all faiths the one most calculated to flower out in every intellectual and social direction, which humanity could demand, provided only the foundation stone of a good and unselfish organic combination, were laid. The great question of the hour with me is, what can we do to rescue Spiritualism from the coldness and apathy of its own votaries, and place it before mankind in such a shape as will at once open up fields of investigation, opportunities for doctrinal discussions—social and intellectual, reunions and means of organic power to all who enter its ranks? It has been alleged, that all attempts at organization in these or any other directions, have proved failures, and that, because "one ideal reformer" and singular nature, have insisted upon thrusting their obnoxious ideas upon a world-wide cause, and thus made Spiritualism a mere vehicle upon which to harness their own petty hobbies. "The result has been," said one highly respectable "well to do" believer in the faith, when conversing with me during my recent Western visit—"that we, who have characters to lose, won't risk them by any such perilous associations, and thus it is that the people have been reeled from the cause—and left it in the hands of the worst." I replied: And thus it is, I now add, that wealthy Spiritualists in especial, bestow their wealth on the erection of churches, and the payment of enormous salaries to preachers of liberal doctrine, while they won't contribute one dollar to save the best and most beautiful religion ever vouchsafed to man, from the mire and scum, which ignorance and fanaticism has put upon it; and thus it is, that high-toned, and high-charactered ladies and gentlemen, will condescend to abed in the assemblies presided over by white-traverted re-

spatibility, in the shape of liberal preachers, whilst they cannot even know the poor medium whose instrumentality has made the age liberal, and whose teachings have been pirated by many of the very men who are now petted and patronized by the "best people," as distinguished leaders in the army of liberalism.

When I remember the last impulse that liberal thought has received in this generation from the bold teachings, analytical research and stubborn facts of Spiritualism; when I find that liberalism is merely denial of what is false, without evidence of what is true to supplant the false; destruction, in fact, without reconstruction, and compare its half-revealed cautious possibilities, with the sterling demonstrations of immortal life and truth, offered by Spiritualism, I, on my part, shall be slow to abandon the rock of demonstration for the shifting sands of fashionable opinion; slow to abandon the army of progress which marches up to the citadel of the life beyond the grave, and throws its gates wide open, for association with those free thinkers, who excuse their advance into unpopular fields of progress, by peering round the corner and murmuring softly, "I may believe, but I don't know."

Whether those who have been absolutely convicted of spiritual facts, can reconcile their desertion of their cause, and maintenance of that which stands short at the very point where their own faith becomes so salutary, I cannot pretend to say. It is not for me to judge any man. Every Spiritualist knows, as I do, that if we fail to do all that earth and mortal life demands of us here, we must do it at a bitter disadvantage over again, from the life hereafter. We know we do not take our houses, lands, name, or wealth with us, yet the figure of Marley's "ghost," bound miserably to earth by a chain of little cash boxes, so graphically depicted in Dickens's Christmas story, is not, as we now know, any fiction, but a stern and fearful reality.

Spiritualism alone, of all human faiths, unites scientific demonstration with religious truth and justice. Spiritualism alone throws man on his personal responsibility, and arrais his sins of omission and commission, side by side with their stupendous retributive effects hereafter. Spiritualism teaches all that is good in liberalism, yet carries the patient investigator into realms of spiritual being, where liberalism either cannot or dare not enter. It proves God's existence, justice, mercy and wisdom, as nothing else in man's experience can prove it, and if the rich and powerful, knowing all this, can reconcile it to their consciences to ignore the great saving truths of Spiritualism, and leave it in the hands of the worst and poorest of the community, because they deem themselves the "best," and therefore too good and too respectable to be soiled by the errors and mistakes put upon it, I can only say, it is their affair, not mine.

I would not change places with any such time servers and worshippers of public opinion, when they and I meet "over there." I know, if I know anything on earth, that what they have failed to do in this life, they will have to atone for, and to do, at a fearful disadvantage "over there." Meantime, if the rich, the influential and the powerful, would only recognize their true duty and true interests, here and hereafter, they would not leave Spiritualism to the poor, helpless or infamous. Bringing all they possess to bear upon its progress, they would found colleges for psychological studies; meetings for doctrinal teachings; schools, where pure morals would be associated with intellectual training; associations for the practice of music, the drama, the study of painting, poetry and metaphysics; astronomy, geology and man; and all this as revealed by the light of Spiritualism, when science and religion would take their place side by side in the grandest, truest and most satisfactory faith that has ever yet molded humanity. Who will help in such a work? Silver and gold? Have none,—but life, effort, and all I have and am, I devote to the work, wherever and whenever means may be found to practicalize it.

Spirits Acting Mischievously.

To the Editor of the Religio-Philosophical Journal:

There is a great field here that is white for the harvest and ready for reaping by some good test medium. Three lectures were delivered here under unfavorable circumstances, which did more harm than good, but we hope for better things some time.

Eight years ago we adopted a little colored girl (supper) eight or nine years old. She is not up to the average intelligence of the colored people generally. About five months since, altogether unexpected to us, she was entranced, and different spirits manifested themselves in various ways by writing, speaking, music, locating diseases, etc. Indians have been the main movers, but now she has mainly one control, who calls himself Big Indian. The Indian language is clearly and definitely spoken by him. She knows nothing of Spiritualism only as she hears us talk about it, and she is so afraid of spirits that she cannot be induced to sit in a circle in our own family alone. She has no idea that she is a medium, and generally when taken possession of by a spirit, she is in a position to sleep, and however lively she is moved around while entranced; before leaving, the controlling influence invariably returns her to the position from which she was first taken, and when she returns to consciousness she thinks she has been asleep and has no idea of what has occurred. About six weeks ago the spirits commenced hiding things, such as scissors, thimbles, thread, articles of clothing, etc., until it has become a perfect nuisance. Many hours have been spent hunting needed missing articles, sometimes with, and sometimes without success. A sun bonnet was nicely folded up and put into a pillow; a shawl was placed between a feather and a straw bed; a pair of shoes were carried out doors and hid away where no one would think of looking for them. Many things cannot be found until Big Indian comes and tells where they are. Sometimes after days of fruitless search and much perplexity, they will be returned to their respective places. We know the girl does not do it, because, sometimes while she is entranced, things will be taken from another room and hidden, and the Indian will tell us that he had just then did it, and if we go and look for the article, we cannot find it. We have by kindness and reasoning tried to induce the perpetrators to cease from thus annoying us, but so far our efforts have proved unavailing. A few days since a niece who had been visiting us, on getting ready to go home rolled up her things and laid them down a moment, not stepping eight feet away, on turning to get them they were all gone, water-proof, dress-skirts, aprons, etc. Up to this time we cannot find them.

This morning I found that my pants had been carried out and put on top of the wall house.

These are a few of the "samples" we are

daily receiving, and as we have done all that we can to have less troubles of the kind, will some of the readers of your journal tell us what next to do? If any one can tell us of an effectual remedy, we shall feel very thankful. I have been a Spiritualist for more than twenty years. Other members of my family and some relatives do not doubt, now at least, the fact of great perplexity and its source. We send kind greetings to all the great spiritual family, and wish all success to the RELIGIO-PHILOSOPHICAL JOURNAL.

D. H. and MARY E. READ.
Council Grove, Morris Co., Kansas.

"The Field that is White with the Harvest."

To the Editor of the Religio-Philosophical Journal:

"In the dawning of the morning, when the mists have cleared away," we shall see and more fully realize the importance of the grand and noble work which the RELIGIO-PHILOSOPHICAL JOURNAL is doing for humanity and the cause of truth. It is like one standing upon some lofty mountain peak, and "waiting and watching" for the first rays of light, that he may herald the "dawning of the morning" to those below; so it seems to me the JOURNAL stands upon the watch tower of observation in the spiritual temple, ever on the alert for the first indications of danger, that it may sound the alarm and hoist the danger signal, and cry aloud to all around, "Danger ahead!" as well as to catch the very first indications of the approaching dawn of any new light, and answer back the first signal of the scouts in the vanguard of the army of progress, as they throw out their sentinels upon their advance skirmish line, to feel the strength and ascertain the position of the opposing forces. In this position you can signal back to the cautiously advancing sentinels of truth and progress, as well as to the waiting crowds below, and assure each of their true position, and of the near approach of the new light whose advance magnetic rays, have already reached your elevated outlook.

Dropping all metaphors, and assuring you, dear brother, that I intend no flattery, I am glad to these thoughts and reflections just now by the article in the last JOURNAL, "The Field that is White with the Harvest," in which you so admirably sound the alarm to the struggling hosts, non-doctrinal bands and disorganized hordes of Spiritualists, liberalists and advance thinkers generally, and cry aloud to all (and so loud that all may, if they will, both see and hear), "Danger ahead!" while at the same time, you seem to be pointing the prophetic finger toward the dawning of a new light, whose advance rays have reached your outlook and seem warming into new life and hope, your sanguine expectations for the success and ultimate triumph of Truth, Freedom and Purity—glorious trio! How they have been abused, vilified and trampled upon, even in the "house of their friends!" "Truth, Freedom, Purity"—what better passport do we need to present and future bliss? Out of them will come justice, mercy, compassion, and every good word and work. When divinity, instead of depravity is recognized in every human soul, then, indeed, we will all be brothers, with one common parentage. Then we can have a basis to work upon as reformers, and have no more use for crucified saviors and cunningly devised plans of salvation, which outrage every principle of justice divinely implanted in every soul to lead it onward and upward to the ultimate goal of truth, freedom and purity.

Dear brothers and sisters, co-workers in this grand army of progress, may I not ask you to read once more that article which called out these reflections, and see if you do not perceive the unmistakable marks of inspiration, and hear the voice of the good angels calling upon each and all to come up higher and make themselves fit temples for the indwelling of the spirit, that they may also provide a place for the fast approaching host of new recruits, who are cautiously groping and feeling their way out of the thick darkness of the great "Dismal Swamp" of superstition and bigotry, in which they were born and reared, and whose sulcrum and poisoning atmosphere they have long wearied of, and would fain escape did they only know of a safe refuge, where with congenial spirits as associates, and with respectful surroundings, they could breathe the invigorating air of freedom, and feed upon the sustaining power of truth, and bask in the sunlight of purity, which is but the common heritage and inalienable right of all.

What are we doing and what have we done worthy of the grand and glorious truths we claim to possess, to furnish suitable accommodations for, and to properly entertain, the thousands whom we are continually urging to come out of their surroundings, and join us and help to swell the rapidly increasing host (disorganized though it be) who are proud of the motto, "Truth, Freedom and Purity. What place have we for the Swings, Beechers, Adamsons, Brookesses, Savages, Thomases, Farrars, and the fast increasing list of heroes who are outgrowing their creeds and strait jackets, and are even now ready to step up and out of the crumbling and disintegrating institutions which they have honored and made respectable, and who could and would draw after them the "third part" (and by far the better part) of their associates. If only they could be assured of work and a society suited to their aspirations and ability.

I cannot in this connection refrain from quoting a brief extract from a late sermon of that noble hero, Dr. Thomas, which, every time I read it, thrills my very innermost spirit and draws me to the man with a chord of fraternal sympathy, which makes me long to grasp his manly hand and bid him thrice welcome to the crown of glory which awaits him on the summits of the "Evergreen Hill" of moral freedom, which he seems destined soon to explore for himself. Hear him, ye faint of heart and weak of faith, who profess to have long had the freedom for which he sighs, as his whole soul and deeply stirred and sympathetic nature bursts forth in the exultant strain:

"I must, I will be free—free to live and think, and grow with the life of my age; and thus at any cost. I would rather die in a noel, with the crown of liberty on my brow, than to wear the chains of a slave in a palace!"

I pity the soul that does not respond with mingled grief and joy to such an utterance from such a man at such a time as this. Such words, laden as they are with the burden of an upwelling and long-imprisoned spirit of one of nature's true heroes, will burn their way into the hearts of the masses and become historic, as well as mark an epoch in the life of him who so nobly breathed them forth and sent them on their mission of condemnation of every form of oppression of the human soul divine. I seem to hear them singing in the ears and leading the consciences of those who have sought to hamper his soul with the fetters of creed and dogma, all too narrow and too weak to hold the brave spirit after it had

once sniffed the pure air of freedom, and tasted the exhilarating draught from liberty's fountain.

How the exultant strain rings in my ear, "I must, I will be free!" And shame upon the church or society, yea, everlasting disgrace to unto those who give occasion for such utterances from nature's true nobles! They tell a tale of soul struggles, of aspirations, of prayers, of tears, of bitter wallings and self-torture, which no words can fully convey. When he was speaking of the effect upon him of the unfriendly and oppressive attitude and bearing of his brethren in the ministry in consequence of his so-called heresy, he have borne these things till every fibre of his soul lies almost bare and bleeding; and I find coming upon me what is farthest from me, by nature, an undreaded fear of man, a fear of being struck in the dark."

What volumes of condemnation these utterances contain against all forms of oppression or ostracism for opinion's sake, and how they should emphasize our previous lessons of toleration and cause us to doubly guard ourselves against the very appearance of evil in that direction.

Every one's opinions and beliefs are just what the received testimony at the time, compels reason to assent to, and are beyond even the control of the persons themselves, and are his or her sacred and inalienable right and private property, and must not under any circumstances be even slightly infringed upon. Let every one's private opinions and beliefs be considered by all others as "holy ground," upon which no one may tread with impunity. A Spiritualist who is without excuse in this matter and, yet I fear not wholly free from the taint and tinge begotten of early training and associations.

But I am rambling away from my contemplated line of thought, and making my letter too long already, and I must defer the consideration of the weighty subjects broached in your admirable editorial for a future article, with the assurance that it strikes a responsive chord in my mind, and opens anew a field of thought which I have often dwelt upon, and which lies at the very foundation of our future success and present strength. I think also that you have struck the key note to the subject of organization, and I hope it will be followed soon by a free expression and exchange of views by your able corps of contributors; and if my scattering thoughts hastily penned shall serve to draw attention more fully to the subject, and call out other and nobler pens, I shall be satisfied and amply rewarded, and may have more to say at some future time upon this important subject.

S. BROWLAW.
Kalamazoo, Mich.

Taxing Mediums.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of San Francisco are considerably exercised over the contemplated taxing of mediums in this city! An ordinance has been passed assessing a tax of fifty dollars a quarter upon clairvoyants, and several mediums have been notified that their provisions will be soon carried into effect against them. The First Spiritual Union proposes to contest the constitutionality of the law, and have engaged the services of two good lawyers to conduct their case. The tax will probably be made in the case of Mr. Robinson. Some proposition has been made to have the mediums ordained as "ministers of the gospel" by the Union, and on last Sunday our oldest medium, Mrs. Henderson was ordained.

Wm. EMERSON COLEMAN.
San Francisco, Nov. 9, 1880.

Brooklyn (N. Y.) Spiritual Fraternity.

It is a long step from the position as deacon in a hard shell Baptist church to the platform of our Fraternity—not but what we welcome every earnest man and woman who has a thought and desire to express it; but how Cole cannot find in the orthodox faith that for which his soul aspires and craves. A close reasoner and a clear thinker, he must be convinced by his intellect, and when some three years ago he became interested in Spiritualism, his departure from orthodox to liberalism, was easy. Largely nondescript himself, his public teachings often have the ring of true inspiration. His subject this evening was, "The Sign of a True Church." He argued that the birth of Christ, his life work and teachings, might be termed the birth of Spiritualism, and he showed by his argument that the Christianity of to-day was not that of Jesus, but of Paul.

Christ had no creed, and his work and labors were among the poor and lowly. His only creed was that the kingdom of heaven was within, and that Christ did not teach the doctrines of endless hell, nor of a vicarious atonement, and that the manifestations of his power to give, were of the same nature as those of modern mediums, and he said that when he asked the orthodox clergyman to preach from the text, "The signs shall follow them that believe," they would say that the days of miracles had passed, and that the Christian churches did not have the signs, and that in modern Spiritualism was found much that harmonized with early Christianity. He deprecated the custom among a large number of Spiritualists that were always seeking for a "sign," that one fact which proved the continuity of life, was as good as a thousand, and he urged upon Spiritualists to make their philosophy and religion practical, and that what Spiritualists needed more than anything else to-day was a spirit of self-sacrifice for the cause, and a more united work for its practicalities, and that unless we did this we should lose our opportunity as members of the church of the future, to aid in lifting up humanity to a diviner plane. Bro. Cole was listened to with close attention, and was followed by short addresses by Prof. Deane, Wm. Wilson and Wm. O. Bowen. Dr. Henry Blade is to be with us, and speak Nov. 25th, and Dec. 3rd, Prof. Henry Kiddle is to lecture upon "The Bible and Spiritualism."

B. B. NICHOLS.
467 Waverly Ave.

Haunted House.

It appears from an exchange that in the village of Glenville, on a lonely road in the suburbs of Cleveland, Ohio, is a story and a half frame house, which is exciting considerable of a sensation among the neighbors, and has, through the singular manifestations that occur therein, disgusted the family dwelling there so that they are about to leave. Frequently, at all hours, during the day time as well as after dark, the most peculiar sounds can be distinguished from different rooms in the residence, knocks being given so loudly at times as to frighten people living in a brick mansion many

rods' away. Frequently persons have watched to see if some one was not practicing a fraud, but their investigations have invariably caused them to decide that the house is "haunted." An old miser who formerly lived there, and who bore a bad reputation in other ways besides the hoarding of money, is said to be walking about the premises constantly, hoping to bring to light a large sum of gold which disappeared mysteriously at the time of his death.

The RELIGIO-PHILOSOPHICAL JOURNAL has always been an advocate of sound morals and religion. It has, therefore, frequently found itself called upon to reprove that class of newspapers as well as preachers and professed mediums which, under the guise of religion and honesty, seek self-glorification and pecuniary profit only. It is with satisfaction we perceive this good work is being followed up in a recent number of the New York Times, which is one of the most able of the New York dailies.

The Times, in speaking of *The Evangelist*, one of the so-called "religious" weeklies published in New York, says: "Those who have read that remarkable paper are aware that its religious news consists chiefly of items in relation to the FIELDS." Of its editor, Henry M. Fields, the Times observes:

"He has made the mistake of momentarily confounding Christianity with Fieldism. The religion of Fieldism is an interesting study which has hitherto failed to receive the attention which it deserves. Its chief doctrine is that man's whole duty is to glorify FIELD. Of the comparative merits of Fieldism and Christianity, much might be said did space permit. The former is undoubtedly a much easier religion for a man who wishes to make money rapidly. Its requirements are very simple. The convert is required to subscribe to the *Evangelist* and on all occasions to glorify the FIELDS. Great efforts are made to propagate the new religion and its controversial tracts—of which Field's judgment on bold blasphemy is one of the most convincing—will interest those who are curious as to new or strange creeds."

The JOURNAL is gratified when it finds the independent press handling without gloves the ridiculous pretensions and assumptions of all trading religionists of which it seems from the Times account the *Evangelist* is one.

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IN PRESS.

EXPERIENCES OF SAMUEL BOWLES,

Late Editor of the Springfield (Mass.) Republican, IN SPIRIT-LIFE OR LIFE AS HE NOW SEES IT.
Written through the mediumship of MRS. CARRIE E. T. T. WESTFIELD, N. Y.
Star Publishing Co., 333 Main St. Springfield, Mass.

THE HALO: AN AUTOBIOGRAPHY OF D. C. DENSMORE.

This volume is intended to be a truthful autobiography of the author, so far as pertaining to experiences and spiritual adventures which are believed to be more or less representative. It is designed to demonstrate the fact that the human mind is capable of receiving and retaining the impressions of the spiritual world, and that the human body is capable of being used as a vehicle for the expression of the spiritual life. The author is a man of letters, and his work is a masterpiece of literary art. It is a book that will interest and instruct all who read it. It is a book that will show the world that the spiritual world is not a mere fancy, but a real and powerful force in the life of man. It is a book that will show the world that the human mind is capable of receiving and retaining the impressions of the spiritual world, and that the human body is capable of being used as a vehicle for the expression of the spiritual life. 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